The Lutheran Standard

JANUARY 17, 1961

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THEOLOGICAL SEMINARY

"Angel Unawares"

— see page 25

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

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Volume 1 JANUARY 17, 1961 Number 2

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About This Issue . . .

"Sorry about the poor copy. But I have no se[rvice] here. And a borrowed typewriter.

"Four o'clock in the morning and I leave in fou[r hours] for Malaya.

"Apologies."

That is the conclusion of a letter that accom[panied] the manuscript for the lead article, "New Worl[d] Mission," in this issue. The letter was written [by] Arne Sovik of Geneva, director of the Departm[ent of] World Mission of the Lutheran World Federation [at] the Fourseas Hotel Ltd. in Kowloon, Hong Kon[g].

Dr. Sovik, a pastor of The ALC, was on a bus[iness] extended tour when he wrote the article. He was [trav]

This photograph, taken last year at the airport in Antsirab[e], Madagascar, proves that energetic Dr. Sovik "gets around." Seen, left to right, are: Mr. Otto Emmanuel Selassie [of] Ethiopia; Dr. Sovik; President Tsiranana of the Malagas[y] Republic; and the chief of the district of Antsirabe.

to burn 4 o'clock-in-the-morning oil to render this se[rvice] to his church and to the Lord of the Church. Cert[ainly] no apologies are necessary for such a labor of [love]. It is one of the real thrills of editing a church pap[er to] experience that kind of cooperation from those [who] have a passion for advancing the changeless missio[n of] the Church throughout the world.

* * *

Dr. Loren Halvorson of the Division of Educatio[n of] The ALC has some definite convictions—and sp[ecial] knowledge—about the role of laymen in the forw[ard] march of the Church. His article in this issue is the [first] of three on this general subject. Associate Editor Boc[k]man, whose name is hardly Norwegian, throws [the] spotlight on The Evangelical Lutheran Church in [a] series of three articles that help us get better acquain[ted] with one another. Norman L. Orth, the pastor of Pr[ince] of Peace Church in Seattle, rivets attention on the [role] of laymen in the work of evangelism.

* * *

Feb. 12 is Race Relations Sunday. That fact will [be] reflected in the next issue of THE LUTHERAN STAND[ARD] in articles by Dr. Carl Reuss, director of research [and] social action in The ALC, and Dr. Philip Johnson, exe[cu]tive secretary, Division of Public Relations of the [Na]tional Lutheran Council. Pastor Kurt Hartmann will [tell] the thrilling story of a successfully integrated congre[ga]tion in Edinburg, Texas.

New World Old Mission

By Arne Sovik

Cities, whether in Asia, Africa, or America, look amazingly alike. This is a section of Hong Kong. From appearances, it could be a Western city.

"Slowly, very slowly, mankind is beginning, now in the middle of the twentieth century, to understand what is happening in our time. What we are undergoing is not one of those uncomfortable periods of transition which mankind must pass through every hundred years or so; rather we stand in the midst of the most far-reaching crisis in the history of mankind—and in the final phase of a civilization."

So writes Professor Eiliv Skard of the University of Oslo. In a few words he sums up the import of the headlines in our better newspapers and the endless series of disturbed and disturbing books that appear on our shelves. Thus he tries to warn us that for the Church as for the rest of the world a casual "we will live through this as we have lived through other crises" attitude is not good enough.

There is every reason to take this analysis seriously. The world has never been so small, so subject to the same impulses and the same deeper philosophical conflicts as today. Any traveler can bear witness to the amazing similarities in the growing metropolitan agglomerations whether they be in Asia or America or Africa or Europe. From the airports to the hotels to the bookshops and universities the facilities are increasingly alike, the same writers appear in paperbacks in dozens of different languages, the scholars ponder the same questions. The same neon signs brighten the night in Times Square, the Ginza, and downtown Cairo, and the same "westerns" in various national versions gladden the teenagers (who all seem to dress alike) in all the world's movie houses.

When Khrushchev coughs, the news appears in all the world's dailies, and when an American president is elected, the whole literate world becomes for the moment Republican or Democrat. To be sure, the Latin American peon and the Indian peasant know nothing of these things—but these are not the people who deal in the world's future destiny.

The universality of the upheaval that is going on is no less apparent in the world of religion. Much has been written recently of the renascence of the non-Christian religions. That this renewal is real is beyond doubt. But it is even more significant that just as Christianity no longer dominates the culture of the West, so also India is no longer Hindu in the old sense, nor Japan Shintoist, nor the Near East Muslim. A few days ago I saw statistics on the religious faith of parents of children in a Lutheran kindergarten on Formosa. Of 68 families, 24 declared themselves Christian, two Buddhist, and 42 without religious faith.

It is the last figure that is significant. State religion (whether Christian or pagan) was at one time a natural, inevitable consequence of a human world-view in which the supernatural was the dominant element. Political and social authority was related to those who were supposed to be in contact with the mysterious inexplicable forces of nature that played so large a part in life. Today a state church is an anachronism, and a Muslim or Buddhist state scarcely less so. As man has learned to understand nature--and as he has become a member of an industrial rather than a rural society—the priest has lost his power. Man has become his own god, and social organization self-sufficient.

The world today is politically oriented. This may appear self-evident in the Occident. It is no less true elsewhere. A Swedish scholar writes: "Whatever may be said about the characteristics of our world, in respect to Africa and Asia, the fact is that we live in a politicized world. Politics intrudes into everything." (H. von Siccard in *Nordisk Missions Tidsskrift*, March 1960). Allied to all this political preoccupation is an intense concern about material progress. There is a tremendous drive, too, for education, for in education lies personal and national advancement and progress.

A further characteristic of this world-wide upheaval is the rise to prominence of hitherto backward peoples in the family of nations. Recent

The Rev. Arne Sovik is director of the Department of World Mission of the Lutheran World Federation.

The world today, both East and West, is politically oriented. Politics has become a concern of church members, too, as is indicated by this demonstration by Christians in Korea.

additions to the membership of the United Nations—almost all from Africa—are but a minor symptom of what is happening. To consider the shift of power in the UN but an interesting and politically significant change would be to ignore the wider range of developments.

For nearly a millennium—since the end of the Dark Ages at the least—Western Europe has held the center of the stage in the drama of world affairs. Since the Renaissance her influence has extended itself farther and farther. But today Europe is an old continent. And where is youth? West of the Atlantic? Rather, perhaps, west of the Pacific. At least so says the Philippine ambassador in London:

"In most of Asia, of course, the crust of ancient custom still remains. But it is only a crust, and what is underneath is very new, at least for Asia. . . .

"Because ancient Asia is reborn, because she is young again she is full of hope. She is everything that the young are: enthusiastic, quarrelsome, idealistic, impulsive, intolerant, generous in sacrifice, sanguine in expectations, and often divided in heart and confused in purpose by the discovery of reality. . . .

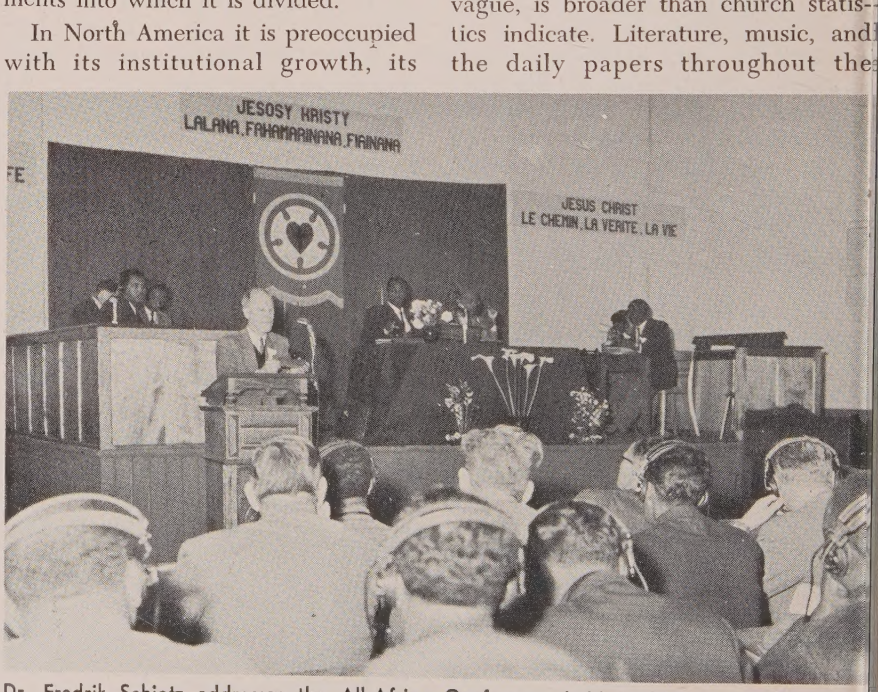
"In terms of history it is the Asians who are the new Elizabethans, sure of honor and glory, reckless of the odds, enchanted by self-discovery, feverishly impatient of success." (From an address in London, September 1960.)

And where, in these critical times, is the Christian Church? The answer is not entirely reassuring. In old Europe it sometimes seems reactionary, clinging to outworn structures and ancient glories. But it is also searching for a new theological understanding of itself and its mission in answer to the indifference or outright opposition (especially in Eastern Europe) which surrounds it. And as it lives in a hostile world it senses the reality of the unity among the diverse elements into which it is divided.

In North America it is preoccupied with its institutional growth, its "church-work," its successful membership campaigns, and its anti-Communism. An outside observer might wonder how much of this last is politically, how much religiously motivated. Would not the proper concern of the Church more rightly be all man-centered secularism rather than one crass political form of such idolatry? The Church seems unable, for all its growth, to stem the tide of declining moral fiber and increasing juvenile delinquency. Yet it earnestly seeks to meet human needs, and it sends forth and supports an increasing body of Christian missionaries.

Those missionaries are at work on the other major continents, together with others from Europe. They are some of the hardest working, most able, idealistic, and single-minded people in the world. They have in the past century established Christian churches almost everywhere. Some of those churches are large, some small. Yet even where they are small, Christian missions have succeeded in making the presence of the Church and Christianity known and accepted as part of the new culture.

In a Tokyo subway an advertising placard pushes its product as a New Year and (in red type) *Christmas* gift, although the Christian community represents only one-half of one per cent of the population. A certain friendliness to Christianity, however vague, is broader than church statistics indicate. Literature, music, and the daily papers throughout the



Dr. Fredrik Schiotz addresses the All-Africa Conference held in Madagascar last year. Through such conferences "younger churches" take more responsibility and work out new patterns of cooperation with missionaries and the sponsoring mission organization.

world, not to speak of the many direct charitable and educational efforts of the Church, are in their diverse ways preparing the minds of the peoples for the proclamation of the Gospel.

Still the witness of the "younger churches" and the missionaries working with them cannot be said to be spectacularly successful if growth of the Church is the criterion. There are not only more non-Christians in the world each day, but the proportion of Christian Church members in the world's population is actually declining. We are not even keeping up with the birthrate.

The reason is in part lack of resources. The average financial participation of members of The American Lutheran Church in mission work abroad in 1961, for example, will come to considerably less than two dollars for the whole year, and only one in 3,000 or so of us will be a missionary in one of the dozen scattered areas where we work.

But there are other reasons, too. The climate of the times has closed off great nations to our kind of evangelism and made other peoples less interested than they were in any faith associated with the white race —for that matter in any faith at all bearing the name religion. Perhaps another reason is that the churches of Asia and Africa have, by and large, the same somewhat half-hearted missionary zeal as those of the West. It is certainly true that with notable exceptions the churches of those continents have failed to teach and inspire their ordinary laymen to be missionaries; the pattern of clericalism is repeated as it has developed in the older churches. And in a world which is being moved by adventurous amateurs that pattern is not good enough.

In sum, we live today in an uncertain world whose destiny still is being hammered out on the forge of history. There are those who are pessimistic. There are those who wonder what will survive. And there are those who ask if the day of missions is over.

The answer to that last question is no, because the task of missions is not done. It is really only beginning.

And that question about what the future might bring—is there cause for pessimism? In any event what can The American Lutheran Church do to change history? Her member-

(Continued on page 27)

THE GREAT CHURCH

By Karl A. Olsson

The Rev. Dr. Eugene Carson Blake's San Francisco sermon on the union of four Protestant bodies into a new "Catholic and Reformed" Church has been rewarded by a rash of newscopy and editorial opinion. It has been called "a prophetic breakthrough" and has been lauded as stirring, fresh, far-sighted, and dynamic.

It is unwarranted, as Dean Inge once remarked, to sneer at a man at his devotions, and in the present temper of the church any questioning of ecumenical development may be thus interpreted. In the face of what is called "the gathering tide of Christian union" it is fashionable to term sectarianism not only "scandalous fragmentation" but "sin and disaster."

BASIS OF UNITY

In the midst of the glad tumult which Mr. Blake's pronouncement has achieved, at least in some circles, it may be well to point out that the sects are not so hostile to the ideal of unity as is sometimes assumed. No sectary ever intended to be just a sectary. If he read our Lord's words on the unity of the disciples, he understood the gravity of the prayer, "that there may be one fold," and he undoubtedly tried in his way to bring such a unity about.

The difficulty with sectarianism is hence not its desire for unity but its understanding of the basis for unity, that is, its understanding of the nature of the Church. It is true that within the sects the basis for unity has often been lamentably narrow: a form of ritual, an interpretation of the sacraments, a perspective on a passage of Scripture, a certain way of ordering one's life. But it is equally true that within some of the major faiths, the basis for unity has been lamentably broad.

While it may be true that Christ is Lord of people with buttons as well as of people with hooks and eyes and that he looks with equal compassion on meat-eaters and vegetable-eaters and that he will receive the child-baptizers and the again-baptizers and the adult-baptizers and that he does not worry about his day being Saturday or Sunday—while all this may be true, it is equally true that he does want disciples, that is, people seriously interested in receiving what he has to offer and not merely masses stamped with an insignia or subjected to a rite. This the major religious groups have often forgotten in the interest of enlarging their boundaries. In the name of Christian unity they have made the church geographical or cultural and very little more.

HIGHER UNITY

The churches sometimes act as if the formation of sects is merely the result of the intransigence or perversity of isolated individuals. But to the sober observer it must be clear that although some sects have originated in this way, most Christian sects have sprung from the attempt to recover a quality or dimension of major import which the churches no longer cared to preserve. I do not wish to defend heresies and I find the heresy of Montanism particularly offensive, but Montanism probably got some fuel for its fire in the deficiency of an effective mediation of the Holy Ghost.

I suspect that if Mr. Blake's *Catholic and Reformed Church* ever materializes, and who can say that it won't, it will have to do more than assure us of the presence within it of a government, a system of worship, and a creed, however excellent these may be. It will have to mediate the gifts of the Holy Spirit in such a way that real hungers are satisfied. Otherwise the formation of a bigger church will merely result in the formation of new sects: sects which in their fragmentation and lowliness may, by a profound irony, do more to achieve the unity of the spirit than the most magnificent institutional church.

The Canadian Scene

By Marjorie Tiefenbach

Exactly two months before the date of this issue of THE LUTHERAN STANDARD the fourth session of Canada's 24th Parliament was opened. It was a special session, called to deal particularly with the worsening unemployment situation. Before the members left Ottawa to spend the Christmas holidays in their homes they had adopted a number of measures aimed at alleviating the problem, both in the immediate future and in the years to come.

National Housing Act Amended

To give a boost to the construction industry, which always suffers from seasonal layoffs—and this in spite of winter works programs which have been carried on for several years with government encouragement at both federal and provincial levels—several amendments were made to the National Housing Act.

These included increasing the size of the maximum loan, decreasing the required down payment on NHA homes, and extending the term of repayment from 25 to 35 years.

Critics point out that it may have the undesirable result of encouraging low-income families to build more expensive homes than they can afford. The longer term of repayment actually means they will be paying for a period equivalent to most of the working years of the average man, and of course paying considerably more interest as the principal is repaid more slowly. There is also the possibility that a housing surplus could develop, for already the demand is leveling off and houses are moving more slowly than at any time since World War II.

Another NHA amendment provides that the government will undertake jointly with provincial and municipal governments "the acquisition, improvement, and conversion of existing buildings in urban renewal areas for housing purposes," thus providing more low-cost rental accommodations. Still another amendment authorizes loans to universities for students' residences, and another provision will enable municipalities to borrow funds to construct sewage disposal systems.

Training Classes Proposed

Two means of warding off unemployment in future years will be the setting up of technical and vocational training classes, in cooperation with the provinces, and the establishment of a National Productivity Council.

Numerous surveys have shown that in periods of slack employment it is the unskilled worker who is usually laid off first.

Many skilled workers now in Canadian industry are more or less recent immigrants who received their training in Europe. This supply of workers cannot be expected to continue indefinitely, and the plan for technical and vocational training would provide for replacement of these old-country-trained men when they are retired.

The idea of a National Productivity Council is not original, Trade Minister George Hees pointed out in presenting the plan. Similar councils have been successfully used in the United Kingdom and in Europe to make maximum use of a country's resources in goods and labor. The NPC would consist of 25 members, five from industry and commerce, five from organized labor, five from agriculture and other primary industries, five from the general public, and four technically qualified persons from scientific departments of the government. The remaining member would be an executive director responsible for implementing the work of the council.

Favor Sunday Movies

The old joke about the man who "spent a week in Toronto last Sunday" may soon be obsolete. Toronto and a number of other Ontario communities held a plebiscite in connection with civic elections Dec. 5 to see whether voters would favor Sunday movies, plays, and commercialized sports events. Eight of the 10 municipalities voting favored Sunday plays and movies, but a legislative act is still needed to make them legal. Six of the 12 that voted on Sunday sports were in favor; since 1950, Sunday sports have been permitted by local bylaw.

Many Canadians are likely to be affected, at least indirectly, by a resolution adopted by the House of Commons which provides for a national survey of mental illness, its causes, problems, and methods of treatment. However, this resolution received scant mention in the press. Moved by a private member, Alan Macnaughton of Mount Royal, the resolution received warm support in the House of Commons, cutting across party lines.

Grappling with Mental Illness

In presenting the measure, Mr. Macnaughton defined mental illness as "a disability of thinking, of feeling, and of behavior."

He quoted from the Dominion Bureau of Statistics (1958 figures being the latest available) the shocking fact that 47% of all patients resident in hospitals in Canada were in psychiatric hospitals or psychiatric units of other hospitals. Current estimates, Mr. Macnaughton said, place the number of alcoholics in Canada at more than 200,000, with another 3,000 being classified as drug addicts. "I imagine," said the honorable member, "that few Canadians realize that 1,800 of their fellow citizens commit suicide each year."

As further evidence of the widespread nature of the problem, he quoted a publication of the Department of National Health and Welfare to the effect that "at least two-thirds of the patients who visit their family doctor, it is estimated, suffer some degree of psychiatric disability."

How soon such a survey can get underway, and the form it will take are yet to be worked out. Financing will also need to be arranged, but there was general agreement that prevention is much less expensive than care and cure of mental illness.

INTERNATIONAL

Split Seen in South Africa

A serious split over the issue of racial segregation (apartheid) is threatened in the Dutch Reformed Church in South Africa, according to the Rev. Beyers Naude, acting moderator of the Dutch Reformed Church of the Transvaal. He said that grave differences of opinion involving his church and the other Reformed bodies—the Dutch Reformed Church of Africa and the Dutch Reformed Church of South Africa of the Cape Province—had arisen following the recent conference on racial policies of the South African government. The conference, held in Johannesburg, was sponsored by the World Council of Churches.

Mr. Naude said that his own church and the Church of the Cape Province had to a great extent accepted proposals aimed at improving race relations and the lot of non-whites in South Africa. The Dutch Reformed Church of Africa, however, had been "far less compromising," said the church leader, and had stated its support of the government's segregation policy as well as favoring the separate development of the races.

Mr. Naude underscored the danger of a division in the churches, noting that some members had threatened to leave his church and join one of the others.

"Those who speak like that," he said, "are doing a great disservice to the Church of Christ. There is also the danger that if we Christians in the Afrikaans Churches continue to hurl accusations and recriminations at one another, the task of both church and state will be complicated during a period already fraught with tension."

Mr. Naude suggested that the three Afrikaans churches confer as soon as possible in order to permit each body the fullest opportunity to state its views.

The conference insisted that the right to own land and participate in the government was part of the dignity of all adult men. It held that there were no Scriptural grounds for prohibiting mixed marriages. Nor, it added, was there any valid objection to direct representation for South Africa's Colored people (persons of mixed races) in parliament.

A week-long consultation on South Africa's apartheid (racial segregation) problem sponsored in Johannesburg by the World Council of Churches brought together such noted Protestant leaders as Dr. A. J. van der Merwe, moderator of the Dutch Reformed Church of the Cape Province (left), and Dr. Franklin Clark Fry, chairman of the consultation and of the WCC's Central Committee. Dr. Fry is also president of the Lutheran World Federation.

88% in German Red Rites

The East German Central Committee for Youth Dedications has announced that more than 130,000 young people in the Soviet Zone will take part in the Communist youth rites next spring. This number represents more than 88 per cent of all eligible young people.

The Red youth rites, an atheistic counterpart of Christian confirmation, have been denounced repeatedly by Protestant and Roman Catholic leaders. Since the Communist government has increased political pressure on parents and children, however, the churches have adopted a more lenient attitude toward the rites.

Bible Sales High in Japan

The Bible remained Japan's top non-fiction best-seller in 1960 with sales totaling 1,886,909. Only in the United States, where more than 10 million Bibles, testaments, and Scripture portions are sold annually, was Japan's record surpassed.

A total of 27,074,553 Scripture volumes have been sold since the end of the war, according to the Japan Bible Society. This compares with 18,100 copies sold in the entire period from 1876 to 1944.

Bible Society officials attribute the high sales largely to 40 full-time colporteurs who regularly visit towns and villages throughout Japan.

Missionaries Safe in Ethiopia

Lutheran mission and radio staff members in Ethiopia are safe, according to a cablegram received at Lutheran World Federation headquarters.

Dated Dec. 18, the message was signed by Dr. Herbert G. Schaefer of Addis Ababa, head of the American Lutheran Mission in Ethiopia. Dr. Schaefer's telegram said: "All well. Blessed Christmas."

Dr. Sigurd Aske, LWF radio director in Ethiopia, was in his homeland, Norway, at the time of the attempted coup d'état.

The country's approximately 30,000 Lutherans include the chief of political affairs in the cabinet of Emperor Haile Selassie, the minister of state for foreign affairs, at least six army generals, and Ethiopian ambassadors at London, Bonn, Stockholm, Tokyo, and Cairo, as well as legation secretaries and vice ministers.

The political affairs chief, Emmanuel Abraham, is a member of the LWF executive committee.

Tanganyika Elects Lutherans

Christians are playing an increasingly important role in the legislatures of at least two key countries.

In Tanganyika, six Lutherans were elected to the legislature, popularly known as "Legco," of the new "responsible government" that is preparing that country for full independence. In Japan 22 Christians were elected to the House of Representatives in the recent election that swept Premier Ikeda's pro-American Liberal-Democratic government back into power.

Among the Japanese Christians is Tetsu Katayama, writer and translator of devotional books. Katayama, 72, was premier of the postwar Socialist Party Cabinet.

Another prominent Christian representative in the new Parliament is Motojiro Sugiyama, former Socialist Party vice-chairman and founder of the Japan Farmers' Association. The 22 Christians constitute less than five percent of the 468 Japanese elected.

In Tanganyika, Tulo Müller, a printer born in Tanganyika of missionary parents, is one of six Lutherans in the new Legislative Council which is endeavoring to prepare Tanganyika for full independence.

Special interest of the 28-year-old Müller is to train vocationally the thousands of Tanganyikan youth who have received only a few years of schooling. Pointing out that many of these young people drift to the city and are lost there, Mr. Müller says, "As a Christian Church in Africa, we must not fail them in this special need, but . . . much depends on the government."

Lutherans, with some 329,000 baptized members in seven church bodies, are the largest Protestant group in Tanganyika.

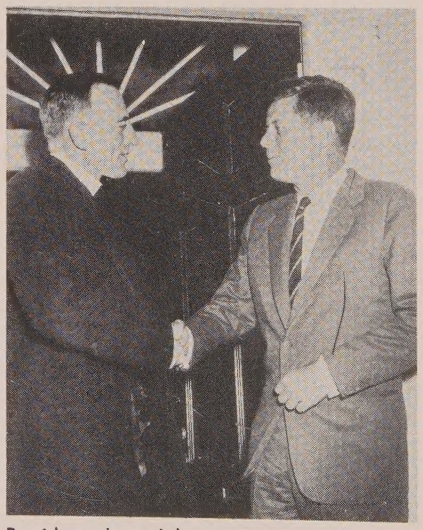
Women Ministers Favored

Ordination and full ministerial rights for women in the Lutheran churches of two Scandinavian countries were given a boost recently when an archbishop and a bishop came out in favor of the rights of women ministers.

Archbishop Gunnar Hultgren of Uppsala, primate of the State Church of Sweden, has affirmed the right of women ministers to perform such religious services as marriages and funerals, which are also civil functions. Archbishop Hultgren also stressed, however, that clergymen have the "freedom of conscience" to oppose the officiating of ordained women at such ceremonies. He also suggested that clergymen involved in situations where they would be forced to act against conscience should be allowed to consult with their respective bishops to seek a "reasonable solution."

Ordination of women ministers has been a controversial issue for years in the Lutheran Church of Sweden. In 1958 the church's General Assembly endorsed their ordination after the Swedish Parliament passed a bill permitting women to serve as pastors.

Heading the anti-ordination group is Bishop Bo Giertz of Gothenburg, who has urged that women pastors be boycotted. Bishop Giertz, commenting on Archbishop Hultgren's statement, pointed out that the problem of laymen who have doubts of conscience in participating in services conducted by women ministers has not yet been satisfactorily resolved. He also stated that the importance given to the freedom of conscience of the individual minister shows that it is possible for those who are opposed to ordination of women to continue working within the Swedish church.



President-elect John F. Kennedy discusses refugee problems with Dean Francis B. Sayre, Jr., of Washington Cathedral (Episcopal) and chairman of the U. S. Committee for Refugees. Dean Sayre is touring the Near East to study the world's biggest refugee problem today—the plight of over a million Arab refugees from the State of Israel. He will report back to the President upon his return to this country.—RNS photo

The Swedish church ordained its first three women pastors last April.

In Copenhagen, Bishop Willy Westergaard Madsen, newly consecrated bishop of the Diocese of Copenhagen, declared that he "will have no objections to supervising or ordaining women pastors." Only one of the present Danish bishops, Bishop Christian Baun of Viborg, refuses to supervise or ordain women ministers for reasons of conscience.

Prayer Week Announced

Prayer for Christian unity should not be "an evasive substitute for thinking," said Dr. Keith R. Bridston, a pastor of The ALC who is secretary of the Faith and Order Commission of the World Council of Churches.

The statement was made in a letter to the WCC's 178 member churches in which Dr. Bridston announced the Week for Prayer for Christian Unity set for Jan. 18-25.

Theme for the week, and for the 1961 Assembly of the WCC, will be "I Am the Light of the World."

"We must struggle with the hard realities of the 'irreconcilable differences' in faith and order between the churches," wrote Dr. Bridston. "If that dogmatic realism and integrity are not present in our ecumenical prayer, it soon becomes weak and insipid sentimentalism which is neither tasty nor strengthening."

Daily purposes and Bible readings of the Week of Prayer are:

First day—For the unity of all Christians. John 1:1-14.

Second day—For Roman Catholics. Luke 4:14-21.

Third day—For Orthodox and Eastern Christians. John 8:12, 25-30.

Fourth day—For Anglicans and Old Catholics. John 12:23-32.

Fifth day—For Lutherans, Presbyterians, and Reformed. Luke 2:25-32.

Sixth day—For Baptists, Congregationalists, and Methodists. John 13:31-35.

Seventh day—For all Christian communions for whom we have not specially prayed during these preceding days. 2 Cor. 4:1-6.

Eighth day—For the unity of all mankind in the love and truth of Christ. Rev. 21:9-11.

The WCC's Third Assembly is scheduled for Nov. 18—Dec. 6, 1961, at New Delhi, India.

NATIONAL

Singer Marian Anderson is interviewed by Dr. Oswald Hoffmann, speaker on The Lutheran Hour, in a special Christmas broadcast carried by about 45 of the world's largest networks, one of the greatest coverages ever accorded a single radio program, beamed to an estimated 100 million listeners.

Church Building Booms

An astonishing boom in religious building construction catapulted the industry past the billion-dollar mark for the first time, in 1960.

Furthermore, the official government forecast issued by the Commerce Department, predicts $1,075,000,000 worth of new construction on religious edifices in 1961.

At a time when privately-financed construction has been making only small gains, church construction has been the wonder of the industry, having doubled since 1954, when the half-billion dollar mark was passed for the first time in construction history.

The government Census Bureau, which compiles statistics on religious construction, reported a new record level of $92,000,000 a month. This is approximately $3,000,000 a day, $125,000 an hour every hour, or more than $2,000 a minute.

Government economists who are studying it believe there are three major factors behind this boom.

• First is the fact that Americans have been moving to the suburbs in record numbers.

• Second, church membership has been increasing more rapidly than the population as a whole, and population is up more than one-sixth in the last decade.

• Third, Americans are giving more generously to their religious institutions than ever before, a reflection of high incomes and prosperity and, apparently, of an increased appreciation of the importance of religion in American life.

The church construction boom is heralded by some as evidence that the revival of religion in American life is not as superficial as some critics picture it.

Layman Scores Memorials

A Lutheran layman has called upon congregations to abandon soliciting memorials for churches.

Declaring that the practice of giving memorials often gives control "to the hand with the moneybag," Svend W. Bruun, a layman from Ridgewood, N.J., told members of the ULCA's church architecture committee that memorial gifts such as stained-glass windows, pulpits, and pews cannot contribute to the memory of a loved one nor can they stand as a significant memorial to God.

"The entire church building is one single memorial to our God, our faith, and our hope. Should we then pick it apart and insist that this object or that within it is also a memorial to someone else? Should we not rather memorialize people in our hearts and leave the church as a memorial to God the Father and his Son Jesus Christ, who died for us all?" Mr. Bruun asked.

He contended that the church, in advocating the practice of memorials, "may be aiding and abetting the motive of selfishness or self-satisfaction."

If this is not true, he asked, why are two names usually affixed to church memorials—"that of the donor and that of the person to be memorialized?"

Mr. Bruun told the committee that the church itself is responsible for the present system of memorials. He called it a "leading into temptation" and asked whether "giving is the true motive of many memorials."

He called upon United Lutheran congregations to announce a complete building program, which includes the entire projected cost of the completed building, inclusive of all furnishings.

This, he maintained, "is the honest way of presenting the cold facts to a congregation. Why make a window different as to its necessity from a plank in the floor? Both are needed to complete the church."

Congregations, said Mr. Bruun, should not be fooled on the question of memorials. "Scriptural giving is giving—not buying—lest anyone confuse the two. As Christ, the Lord of the Church, has given himself fully, completely, and without reservation —thus man cannot, under any disguise, buy admission into his presence."

Mr. Bruun said he would like to see the day when the reply to the question, "When is the proper time to announce the memorial program?" is "Never."

The views expressed by Mr. Bruun were the result of a study by the consulting committee's executive and literature committees. He gave his address during the consulting committee's semi-annual two-day meeting.

Church Funerals Urged

Protestant ministers should encourage their members to hold funeral services in churches instead of yielding to "every public relations whim" that tends to hide the reality of death, says a Lutheran member of the University of Chicago faculty.

Dr. Granger Westberg, an Augus-

tana pastor on the theological and medical faculties at the university, spoke to the Toledo, Ohio, Ministerial Association.

Declaring that religious persons deserve to have their grief problems dealt with by their churches, he said that to gloss over the realities, even to the point of heavy sedation for the chief mourners, serves only to drive grief deeper into the subconscious mind where it may continue to cause trouble.

The professor also criticized the practice of using flowers instead of soil in the cemetery committal service. He stated that clergymen should not permit the public relations niceties of funeral directors to supersede basic convictions on such matters.

Stronger Evangelism Needed

Two Lutheran leaders called upon the church to strengthen the work of evangelism by honestly facing the "facts of the common life," and by getting evangelism "out of the church and into the street."

Dr. G. Everett Arden, professor of church history and liturgics at Augustana Lutheran Theological Seminary, Rock Island, Ill., denied that evangelism is reserved for the clergy and the experts.

"Congregations in the Lutheran churches cannot be a spectator audience," he declared to a group of Lutheran evangelism officials. "The congregation must be a participating force in the realization of God's purposes for our world."

"Evangelism," said Dr. Arden, "is not an option, it is an obligation. Evangelism is not an elective which the church may choose." He predicted that unless the church does a better job in its evangelism program it may die. He warned that it is "the duty and privilege of the whole church on earth, pastors and laymen alike, to launch out in a concentrated and prayerful effort to win the nations of the world to Him who is the only Prince of Peace."

The Rev. J. Bruce Weaver, New York, director of evangelism for the ULCA, noted that "perhaps it is an indication of the church's bondage to her institutional structures that she cannot take full advantage of the science of social analysis to inform herself of the real facts of life. Habitually, the church seems to prefer to deplore, censor, or ignore ugliness, irreverence, and many other of the realistic dimensions that characterize life in the world."

Pastor Weaver told evangelism leaders from the United, Augustana, and Finnish Evangelical Lutheran Churches, that "there is common consensus that there is something root-deep wrong with contemporary forms of religious expression."

Commenting on the methods used in evangelism programs, Pastor Weaver said, "The church is at liberty to use any methods of evangelism which do not obscure the fact that God is the Evangelist, do not violate the dictates of good order, and do not manipulate personality in violation of the essential dignity of man and the Gospel."

Both men spoke at a three-day conference which was sponsored by the United, Augustana, and Finnish Evangelical Lutheran Churches. These bodies and the American Evangelical Lutheran Church intend to merge to form the 3,143,000-member Lutheran Church in America in 1962.

New English Bible Coming

Another new English translation of the Bible will become available on March 14 when nearly 1,000,000 copies of *The New English Bible* will be released.

Lt. Gen. B. A. Schriever pins an Air Force commendation medal on Chaplain Cecil L. Propst, an ALC chaplain, upon his retirement from the chaplaincy after 20 years service.

Published in this country and abroad by Cambridge University Press and Oxford University Press, the first press run will contain only the New Testament.

The new Bible translation is the work of an interdenominational committee of Biblical scholars representing 11 major church groups in the British Isles. The language of the translation is current English.

In starting work on the new translation, the committee stated: "There is a danger that archaic language may give the impression that the message itself is out of date and irrelevant. This is especially deplorable since the New Testament was written in the 'common' language of the time."

About People

Two military chaplains of The ALC have retired from the U. S. Air Force. They are:

Chaplain (Colonel) Cecil L. Propst, who served as Command Chaplain, Air Research and Development Command, the last two years of his 20-year military career. Pastor Propst is now serving a mission congregation in Alexandria, Va.

Chaplain (Lieut. Colonel) H. W. Reinke, whose overseas assignments included more than three years in the southwest Pacific during World War II, three years with the occupation forces in Germany, and one year in Korea. He has accepted a call to St. John Church, Cedar Rapids, Neb.

Dr. Karl A. Olsson, president of North Park College and Theological Seminary and columnist for THE LUTHERAN STANDARD, was knighted by the king of Sweden. He was given the Order of the North Star, Knight Class, in honor of his work as president of North Park College and "his avocation as a tireless worker for better understanding between Sweden and America."

Dr. Myron Austinson and *the Rev. Herbert A. Hansen* were installed as Southern Wisconsin District president and assistant to the president, respectively. They were installed by Dr. Henry F. Schuh, president of the former ALC.

Dr. V. T. Jordahl, district president in the ELC, was named director of service to military personnel in The ALC. Dr. Jordahl, 62, a World War

The Growing Edge

By Loren E. Halvorson

The pivotal person in penetrating our society is not the professional but rather the lay minister who occupies that "no man's land" where the Christian meets the world.

AMERICAN church life has often been stereotyped as the frantic effort to build bigger buildings and put more paying members in the pews. This is frequently the impression that outsiders have of us. Sometimes we too suspect it might be true.

Certainly there are some misgivings as to what crowded church services and the erection of impressive buildings will mean ultimately in the life of the Church. Our European friends tell us that when an American pastor visits a congregation abroad, the first thing his host clergyman shows him is his personal theological library. When the return visit is made by the European, the first thing that the host pastor shows him is the shining new kitchen in the parish hall.

It is therefore refreshing to hear a recent visitor from Europe who has scrutinized our American church life more closely remark, "I am far more hopeful for the future of Christ's Church in North America than many of my American friends. I am not ready, for instance, to write off the huge American men's organizations. While listening to the discussion of some members of these men's movements the European theologian within me often tended to explode, but I am convinced that here are men who are kindled by the fire of the first love. And there are many others who have not yet been challenged by the adventure of a Christian life."

This observer did not overlook the many inconsistencies in our church life, but neither was he unaware of a new growing edge. What encouraged him to believe that the adventure of the Christian life was being recovered? It was not the impressive programs of the multitude of congregational organizations or the colorfully promoted innovations of the churches' various departments; not statistics, not buildings, but rather a number of scarcely known, frail, struggling enterprises on the fringe of the routine activity of the Church. His optimism came from his encounter with some of the centers of lay renewal in the American church. These centers represent a wide variety of new attempts to deepen the life of the laymen and equip them for responsible ministry in the world. For example:

In Austin, Tex., a group of students are living, worshipping, and studying together under a common discipline and pursuing a rigorous course of theological study while at the same time carrying on their normal studies at the university.

Outside of Detroit, Mich., a small community of theologians provides a conference center to which various occupational groups come to discuss in depth the Christian adventure in the modern world.

In the San Francisco Bay area a number of theological seminaries are cooperating in providing courses in theology for the laity in evening sessions

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in which hundreds of men and women now participate enthusiastically.

The nearly lost ministry of the laymen is being recovered through the United Lutheran Church Faith and Life institutes which bring together professional groups, as do the Evansville Faith and Life Institute in Indiana, the Ecumenical Institutes in Evanston, and the Hartford Seminary Foundation Institute of Church and Community.

The laity are seeking a clearer sense of identity undergirded by a more profound sense of Christian community—in the Iona community in Scotland, the Yokefellow movement in the United States, and various lay schools of theology. A number of seminaries now provide schools of theology for the laity, including Luther Seminary in St. Paul in its summer program. The response of the laymen to opportunities for theological study is also evidenced in the programs of the Laos House, the Laymen's Institute in Montana, and the Pittsburgh courses for laymen.

In these articles on the ministry of the laity, we shall take a closer look at these signs of renewal. Many of them are a direct result of the work of lay centers abroad which have come into being largely since the second world war. The work of the Evangelical academies and the Kirchentag movement in Germany, lay centers in France and Holland, training colleges in England, and the Ecumenical Institute in Switzerland are becoming well known in American Protestantism and are being heralded by some as the most important development in the Protestant Church since the Reformation. They represent the growing edge of the Church, the Church on the frontier, often embryonic, experimental, frequently unnoticed.

Where we, flushed by success, may easily overlook these signs of renewal, our European friends, caught by waves of pessimism in the wake of the catastrophe of the last war, may have failed to recognize them in the charred ruins. But new life has been stirring underneath, a fresh growing edge is appearing. Together with our European visitor we may also offer a cautious optimism that the Church may be in the process of recovering a lost ministry, the ministry of the laity. That the new wine is bursting the old wineskins can be seen more dramatically in the disciplined witness of the lay centers in Europe, but the repercussions are not unknown here.

One of the most eloquent spokesmen of this new direction in the Church has been Dr. Hendrik Kraemer, whose book, *A Theology of the Laity*, is causing a good deal of rethinking about the Church's ministry. He is only one of a number of voices calling attention to the fact that we have severely limited the ministry of Christ in our age by confining it too narrowly to institutional forms that no longer bring the Gospel into significant contact with modern life. The pivotal person in penetrating our society is not the professional but rather the lay minister who occupies that "no man's land" where the Christian meets the world and where the world gains its image of Christ and His Church. To meet the layman in his world and to equip him for this task is the aim of these centers of renewal.

There is an urgent need for the Church to reexamine her total life to find new ways of talking to and "interfering with" the world. This new way of talking must take into account the fact that, as Kraemer argues, "The secularized world in which we live has developed so many new human possibilities that she can only be legitimately talked to if she is also listened to, and the talking has a chance of becoming real mutual communication."

New ways of interfering with the world must be found because the Church appears appallingly insignificant as over against the overwhelming powers and pressures that govern men's lives and thinking. In the face of the vast successes of secúlarism in our day the Church is threatened with becoming merely a reservation for people with religious needs. The Church has become domesticated, tamed, and relegated to insignificance. Both the Church and the world, argues Kraemer, need a fearless self-scrutiny as to their where and whence.

One of the basic themes that cut through the Evanston Assembly of the World Council of Churches in 1954 was that of the ministry of the laity. The representatives at Evanston urged the organized Christian community to "stop measuring the faithfulness toward the Church and the Christian faith of laymen by the hours they spend on church premises or in religious organizations. In most cases, the vocation of the layman as a living member of the Church does not lie in the church building, the parish hall, or the vestry, but rather in his office or workshop, in the working community or occupational organization, in his family, and in his participation in the life of the nation and its smaller communities."

The report went on to plead for a careful scrutinization by the Church of the worth of many programs and activities and suggested that "some laymen need to be pushed out from the sheltering umbrella of the organized church in order to serve Christ where they earn and spend their money."

It is obvious from such statements and from the emergence of the centers of renewal that a new shaping of the Church's ministry is taking place, and that in this ministry the laity will play an important role. What will be its final shape is not yet clear. It is the purpose of these articles to call attention to this growing edge and to catch some of the drama of the renewal of the laity in our day, and from this to suggest what it might mean for the Church.

THE ELC

Church unity is like harmony in music. Uniting churches don't all "sing the same note in unison." Instead, each sings a different note that blends with others into a harmony.

IT WAS little wonder that the Chinese student was a bit perplexed when he discovered that though he looked upon himself as just a Chinese Christian, he was actually a member of the Norwegian Lutheran Church of America.

His conversion to Christianity had taken the rather circuitous 400-year route of Germany to Norway to America to China. And at each of these stopping places Christianity had first been interpreted through some of the cultural characteristics of its previous stopping place. But the glory of the Gospel is this, that although it can express itself through various customs that are German or Norwegian, American or Chinese, it also has the dynamic to weld these various national characteristics into one.

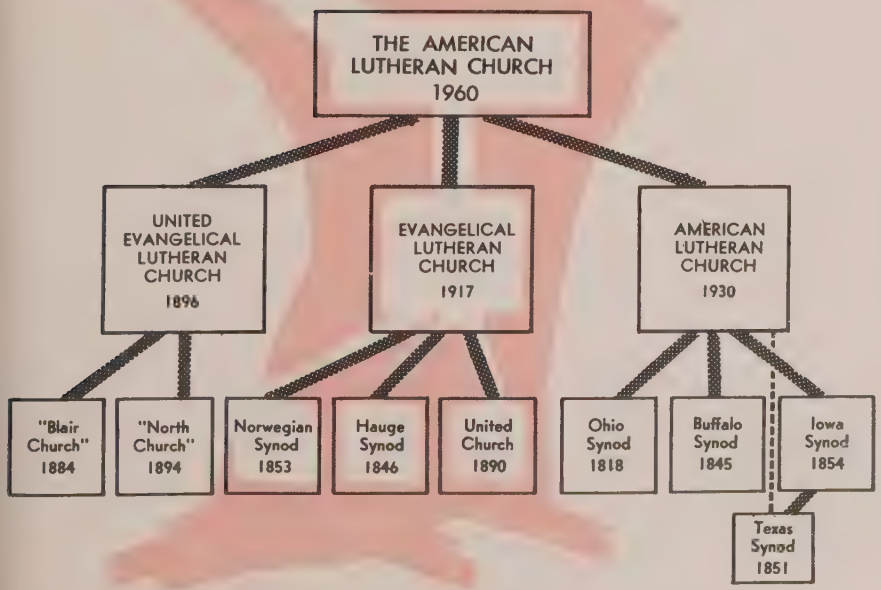
The formation last April of The ALC brought together three bodies of different national backgrounds. The former ALC was of German origin; the ELC was Norwegian; the UELC was Danish. Although all three were one in doctrine, they brought with them varying cultural traits that could not help but affect the character of the new church.

One must guard against overstating the case for distinctive nationalistic characteristics of these groups. It's true, there are many Schultzes and Schmidts in the ALC, Nielsens and Hansens in the UELC, and Olsons and Johnsons in the ELC; but there are also Kelleys and O'Morrows and Smiths and Joneses in all of them.

The first article in this series dealt with the ALC and pointed to its German origins. What is true of the ALC in regard to its German background is even more true of the ELC in regard to its Norwegian background. In fact, until 1946 this body was known as the Norwegian Lutheran Church of America—the group of which that Chinese student found himself a member.

Some would question whether it is quite correct to say that as of 1960 the ELC was more Norwegian than the ALC was German. For instance, the ELC discontinued its Norwegian language paper in 1955, whereas the ALC kept its German language paper until the very end. It would be correct to say, however, that in general, large areas within the ELC made much more of Norwegian cultural customs than the ALC made of German cultural customs.

As a matter of fact, although the former ALC was itself the result of a merger of four bodies, all of them of German background, the movement that united them in 1930 never set as its goal to bring "German-speaking" Lutherans in the United States together. On the other hand, Norwegian Lutheran groups in the country had for decades had the specific goal of bring-



ing together all Norwegian-speaking Lutherans.

The getting acquainted period for the three bodies that formed the new church will involve little or no problem for the Norwegian-background ELC and the Danish-background UELC, for the Norwegians and the Danes had close historical, geographical, and linguistic ties in Europe. Furthermore, their churches in this country are often located in the same communities. But this new acquaintanceship will not develop quite so automatically between the ALC and the other bodies.

ELC—Strong in Six States

Since about 85% of the numerical strength of the former ELC is concentrated in six states in the Upper Midwest, it is understandable that ALC congregations in Ohio, for instance, found it difficult to become emotionally overwhelmed by the thought of merger.

In the entire state of Ohio there are only two ELC congregations. In the Michigan District there are 17. In Texas there are 20 as compared with more than 200 ALC churches in that state. In the entire Eastern District, which includes everything east of Ohio, from Canada to Florida, the ELC has only 40 congregations as compared with 224 for the ALC. On the other hand, in Montana the ELC has 131 congregations, whereas the ALC has three.

But although the congregations in Columbus, Ohio, will be affected very little in a direct way—except that a few of them lost members who moved to Minneapolis because of the merger—the time may well come when they will get a pastor from former ELC background and then they will probably be introduced to such Norwegian terms as Pontoppidan and Haugeanism.

When a member of the former ELC says that he was brought up on Pontoppidan, he is not referring to some kind of Norwegian food. For many years a standard textbook for instruction in the Church of Norway as well as among Norwegian Lutherans in America was Bishop Erik Pontoppidan's *Truth and Godliness (Sandhed til Gudfrygtighed)*, which was an explanation of Luther's Catechism.

Hence, Pontoppidan the man became synonymous with a book that he wrote. His excellent blending of truth and godliness, of Lutheran orthodoxy and piety, has influenced Norwegian Lutheranism, both in Norway and America.

An equally lasting imprint on the character of the Lutheran Church in Norway and its American descendants was made by another man, Hans Nielsen Hauge. The strength of his influence can be seen—among other things—by the fact that one of the synods that merged in 1917 to form the ELC bore his name, the Hauge Synod.

According to historians Nelson and Fevold in their book, *The Lutheran Church among Norwegian-Americans*, Hauge underwent a transforming religious experience in 1796, after which he felt that worldliness was overcome in him and that he had a new understanding of the message of Scripture.

Hauge Stressed Right Living

Hauge believed that the Law's demands must be powerfully presented in preparation for conversion, but perhaps his most characteristic thought was that Christian faith must express itself in a life lived in obedience to God's laws. He emphasized the Law because of his concern that faith must be living and active.

The Norwegian migration to America could not help but bring with it many of those influenced by Hauge as well as those who felt that his approach degenerated into emotionalism. It is estimated that from 1825 to 1925, sparsely settled Norway sent more than three-quarters of a million of her sons and daughters to the new world. Thousands of these emigrants

second in a series of three articles on the churches in the present merger

by
Wilfred Bockelman

FIRST NORWEGIAN-AMERICAN LUTHERAN PASTORS

Elling Eielsen

Claus Clausen

With the new-found certainty of his own salvation came the conviction that he must witness to Christ's name among the Norwegians.

Hauge met with opposition almost immediately, both from police authorities and from clergymen. He was arrested 10 times and imprisoned on several occasions. A neglected law, the Conventicle Act of 1741, was repeatedly invoked against him. This act, originally designed to keep Moravianism under control, forbade itinerant lay preaching and required that public religious gatherings ordinarily should be held under the supervision of the pastor.

During his post-imprisonment years (his last imprisonment was for a seven-year period), Hauge carried on an extensive correspondence and wrote a number of books. Among his many visitors were former opponents, including bishops, professors, and pastors. In 1824 Hauge died, a famous and an honored man.

participated in the establishment of congregations and synods that later formed the ELC.

Organizationally, Norwegian Lutheranism in America traces its beginning to Sept. 1, 1843, when a congregation at Muskego, Wis., sent its first formal letter of call to Claus Clausen to be its pastor. (By way of comparison, it is interesting to note that this is 25 years after the organization of the Joint Synod of Ohio, which later helped form the ALC.)

At one time there were as many as six distinct Norwegian Lutheran groups in this country. In 1890 three of them participated in a merger to form the United Church, but no sooner had they merged when it became evident that one group would soon split off and form a synod of its own—the Lutheran Free Church. A few years later another group split off to form the Church of the Lutheran Brethren. By 1960 there were still five Norwegian Lutheran church-

es in America, but more than 90% of the members belonged to one body.

What brought about this vast proliferation of Norwegian Lutherans? At least in part, the differences were due to different emphases given to the importance of right doctrine as over against the importance of right living.

Pious Norwegian immigrants who had grown up under the influence of Hauge and had formed the Eielsen Synod in 1846 (which was reorganized as the Hauge Synod in 1876) were suspicious of anything that smacked of the state church in Norway, from clerical vestments and burning of candles on the altar to highly trained and ordained clergymen.

On the other hand, there were some highly trained clergymen and theologians who felt that Haugeanism was in danger of minimizing correct doctrine. This latter had founded the Norwegian Synod in 1853.

Both groups held strongly to their positions. It is interesting to speculate whether they could have merged in 1917 had it not been for the United Church (formed in 1890), which occupied a position between the two and which constantly had a conciliatory influence on both.

Three Strains Brought Together

From a historical perspective it seems likely that this division into a number of Norwegian groups was not all bad. All of the groups, though of varying traditions, insisted that they were thoroughly Lutheran. As a consequence, when immigrants came over from Norway they had a choice of a number of Lutheran synods to meet their own particular interests.

The three strains of Lutheranism that were brought together to form the Norwegian Lutheran Church of America in 1917 (later called the Evangelical Lutheran Church) gave a character to that body that it carried over into the new ALC. On the one hand there was the emphasis on correct doctrine, as exemplified in the Norwegian Synod. The importance of Christian living was emphasized by the Hauge Synod. The United Church included those who were not quite comfortable in either of the other two, feeling that both of them were too one-sided in their emphasis. Not that these three attitudes weren't present also in the former ALC with its German background, but they were not so pointedly exemplified in three distinct groups as they were in the ELC.

These three points of view are as three musical notes that blend into a beautiful harmony more pleasing than if they had been sung in unison. A careful ear can still detect the beauty of each note but hears it constantly as it blends into the harmony of the whole.

Unfortunately, there are often those who are tone-deaf or who hear only one tone and cannot appreciate the blend of different tones. To mix a metaphor, this "tone-deafness" brings about a false "image." There are those who, when they think of the ELC, can hear only the Haugean tone of pious living.

(A personal confession: The author of this article was a member of the former ALC. The major note he had always heard of the ELC was its pietistic strain—so much so that when he wrote the article on the background of the ALC in the LUTHERAN STANDARD two weeks ago, he characterized that body as a strong exponent of "objective" theology as over against an emphasis on emotional or "subjective" theology, which, by implication at least, might be more prevalent in the ELC. This characterization was evidence of the author's tone-deafness. He had heard only one of the parts in the ELC musical score. More careful attention to historical events convinced him that in addition to the pietistic strain in the ELC there was an emphasis on a strong, objective approach to doctrine—even more so than in the ALC.)

The new merger formed last April is likewise more aptly compared with singing in harmony than with singing in unison—a blend of pietism, orthodoxy, and conciliation, never blended so thoroughly that the one is irrecognizable from the other, but blended sufficiently to produce harmony. It may even be noteworthy to point out that an occasional discordant note is well within the rules of good harmony.

ELC Remains Flexible

This melodic pattern expresses itself even in practical ways. Whereas the former ALC was much more inclined toward a rigidly written musical score from which it would be difficult to depart, the ELC was much more given to improvisation if the occasion demanded it, without the insistence that a certain action set a policy that then became the pattern for all future operations.

One of the frustrations of ALC men during the period of merger negotiations was the ELC tendency to change its mind if a better way of doing some-

(Continued on page 19)

The ELC brings into the merger of the larger church:

2,672 CONGREGATIONS
in 30 states, Mexico, and five Canadian provinces

2,242 ORDAINED PASTORS

1,153,566 BAPTIZED MEMBERS

754,431 CONFIRMED MEMBERS

7 COLLEGES
- Augustana College, Sioux Falls, S. D.
- Concordia College, Moorhead, Minn.
- Luther College, Decorah, Iowa
- Pacific Lutheran University, Tacoma, Wash.
- St. Olaf College, Northfield, Minn.
- Waldorf College, Forest City, Iowa
- Camrose Lutheran College, Camrose, Alberta, Canada

1 ACADEMY
- Augustana Academy, Canton, S. D.

9 FOREIGN MISSION FIELDS
Brazil, Colombia, Formosa, Hong Kong, Japan, Madagascar, South Africa, Cameroun, and Tanganyika

PRESIDENTS OF THE ELC

H. G. Stub
1917-1925

J. A. Aasgaard
1925-1954

F. A. Schiotz
1954-1960

Teams of visitors have helped bring 875 persons to the Prince of Peace over a five-year period

They Take Their Name Seriously

By Norman L. Orth

"PRINCE of Peace," the name given to our Savior in prophecy, was the name chosen by a congregation organized in Seattle in 1955. From the beginning, the people of Prince of Peace Lutheran Church wanted their name to mean something—to indicate to the community why they had organized a congregation. Therefore, they gave priority over all other activities to a year-round program of telling about the Prince of Peace.

It was agreed by all that their intention could not be carried out through pastoral calls alone, but that every person shared in the responsibility of bringing the maximum number of people under the influence of the Gospel of Jesus Christ. This called for an all-out mobilization of the congregation for the effort of evangelism—and meant as well foregoing the establishment of a score of organizations within the congregation.

After a few weeks of prayerful preparation, 12 couples gathered at the parsonage for a dinner. After the meal, final training and briefing was given, and the 24 persons were sent out two by two to proclaim the Prince of Peace to people of the community.

The training they received was simple, but set forth clearly the two-fold purpose of their visits. Each team was asked to give a simple witness to their faith in Christ, and to obtain positive signed commitments to enroll in the pastor's class. They were told to obtain a positive "yes" or a definite "no" from those called on rather than a halfway promise. As a result of this visitation, 75 souls were added to the congregation four months later.

Since that first visitation five years ago, about 875 members have been added to the congregation through visitations. The congregation now has 1,216 baptized members. On the average 60 teams now participate in each of the four yearly visitations. Average enrollment in the pastor's class is 50; about 30 from each class are received into the congregation.

Members of Prince of Peace and their pastors do not look upon people as "prospects," but as responsibilities. To properly discharge a responsibility, one must organize for responsible action. Therefore before the first meeting of each pastor's class, extensive preparations are made. Visitors and workers are solicited each time. The evangelism chairman selects persons to be responsible for publicity, child care, special volunteer secretarial help, preparing and serving the dinner, giving "temple talks" during worship services, and calling on others within the congregation to participate in the visitation. Sermons, Bible classes, meetings, and mailings set forth the opportunities for participation.

The Sunday before the visitation, the evangelism chairman distributes cards at both morning worship services. On these cards members are first of all asked to commit themselves to be visitors in this specific calling effort. Those who do not respond to this call are asked to help with the dinner, child care, or other pertinent duties related to the visitation. Above all else, every member is charged to join the prayer fellowship for the visitation.

Previously, the secretary (a volunteer) has prepared an alphabetical list of all persons in the congregation who could or should be on a visitation team. Immediately following the worship services the cards are checked against the list. Couples who did not respond as anticipated or were not present are noted. The names of these people are sent by first-class mail on Sunday afternoon to those who did respond to be visitors. They are asked to call on those who did not respond, challenging them to face up to the Great Commission. In the same week

1) Visitors locate the homes they will visit on a city map.
2) They are welcomed at the door.
3) The visitors invite the couple to the adult membership class.
4) At the close of the evening reports of visits completed are tallied on a wall chart.

Pastor Orth installs the visitors at morning services.

a special training night is set aside for all visitors, with special emphasis given to training the new visitation teams.

The following Sunday, which is two weeks prior to the beginning of the class, the visitation begins. A dinner is served at 5 P.M. by ladies who are not participating in the visitation. Groceries are purchased out of the general fund of the church, provided for in the annual budget.

As the visitors arrive, a carefully prepared packet is given each team. The packet includes about ten cards with data on families who are on the responsibility list. Appropriate tracts and class enrollment cards are enclosed. During the dinner, the teams study the cards, which have been previously grouped geographically. Afterwards, a final briefing is given, followed by silent prayer as each team asks for the guidance of the Holy Spirit, and the teams are sent out in the name of the Lord. Many testify to butterflies in the stomach at this time.

At 9 P.M. all the visitors return for a report meeting. A large wall chart has been prepared to receive the report of each team. Names of the teams are listed across the top, and items such as the number enrolled in the pastor's class, children for Baptism, etc., on the left. It must be emphasized that the main thrust and purpose of the call is to enroll people in the class. Children for church school or Baptism, and transfers are, of course, welcomed as by-products of the call.

Calls completed on that Sunday evening are carefully reported and pertinent information written on the card. Calls not completed are retained by the visitation team to be completed by 9 P.M. the following Thursday evening. No other report meetings are held until then. It is stressed again and again that the calls in each packet must be made by each team, or souls listed on the card will not be reached.

What a joy on Thursday evening as the final reports are given! Experiences can be shared, and joyful thanks given to the Lord for His accompanying blessing! As many as 500 calls have been completed in one such visitation. The fellowship together over coffee after a job well done is a mighty fine experience.

The next day volunteer secretaries carefully prepare lists of those who enrolled in the class, refusals, transfers, Baptisms, and children for church school. Letters of welcome are sent to those enrolling in the class, thanking them for receiving the visitors and expressing joy at their decision.

Immediately the names of those enrolling in the class are sent by mail to visitation teams for a very brief reminder call in the final week before the class begins. This is a five-minute call to encourage the enrollees to follow through with their decision. At the first meeting of the class the following week, the visitors are present to welcome the members. Coffee is served during a recess, and new friendships are made. New faces begin to appear in the church services.

Of course the responsibility for these people is not now completed. The visitation is only one part of the congregation's total evangelism program. If the full evangelistic responsibility is to be discharged, not only must these new members be integrated into the life of the congregation, but opportunities must be provided for all members, old and new, to grow spiritually.

This is not a "success" story. It is the experience of a church that recognized that an effective outreach in the community involves planning, challenging, praying, and doing for the Lord what His love and ours requires. There are disappointments – in those who enroll but do not come, or who come and drop out of the class.

However, the Lord does not hold His people to success, but to faithfulness in bringing the Gospel of the Prince of Peace into the hearts and lives of the maximum number of people. Prince of Peace Church mobilizes and carefully organizes for this purpose. This is no easy miracle program. It is carried through with hard work and a constant and continuing commitment of her members to carry out the command of our Lord when He said on Ascension Day, "You shall be my witnesses."

The Rev. Norman L. Orth is pastor of Prince of Peace Lutheran Church, Seattle, Wash.

THE FIRST TIME AROUND - *Evangelism*

It Builds a Fire

By Howard Sandum

THE sheer size of the task of spreading the Christian message in 1961 numbs the imagination. Five thousand congregations. Two and a quarter million people. The message must be kept fresh for each one. Beyond them there are 71 million unchurched persons, a statistic growing by about a million each year.

This is one reason why The American Lutheran Church provided for a Commission on Evangelism with a distinctive function and a broad responsibility. Its missions and programs help congregations and people make the Holy Spirit more vital in their lives.

Evangelism tries—in the words of Dr. Conrad Thompson, the commission's 43-year-old director—to "build a fire around which the church can warm itself."

It tries to give new voice to well-worn truths. Often the signs of its working are the zeal and warmth to be found in an awakened congregation.

Its method will be to work through the 5,000 congregations of The ALC. Through them, the commission hopes to open a pathway to the unchurched.

"Lutheran evangelism," Dr. Thompson says, "has Baptism as its constant referral point. We are concerned, along with all other departments, that the 'baptized saved' are continued in their covenant, and the 'baptized lost' are recalled to their covenant.

"Evangelism does not ignore or push aside the liturgy or the Means of Grace; it sees in them the power the church needs to renew itself."

The various aids which the commission offers to congregations are ways in which the power can be turned into action—through the efforts of laymen, pastors, even children.

Typical is the *Life and Growth Plan,* also known as "shepherding." By encouraging the organization of a congregation into small geographical units under leaders, the plan is aimed at winning back waning loyalties and reaching the unchurched persons in a community.

Another mainstay is the *Preaching-Teaching-Reaching* (PTR) mission. Directed at spiritual life, it combines the impact of guest pastors, Bible study, and organized visiting of homes in a program which, during less than a decade, has become a model of coordinated evangelism both in this country and abroad.

Dr. Thompson

The work of lay visitors is essential. The program known as *Personal Evangelism* is directed at increasing participation by laymen, especially in young congregations (see article on page 16 of this issue).

For special assignments, the department will maintain five *preaching evangelists* in various areas of the country. On request they will present sustained series of sermons—a "season of refreshing" to congregations. The commission's work also includes radio preaching on *Lutheran Vespers,* now attracting regularly an audience of over one million. Funds are being collected to build a chapel headquarters in the Black Hills of South Dakota for the program and its director, the Rev. Harry Gregerson.

Other services include a *Tract Mission,* which during the first year of the new church expects to distribute at least three million tracts on more than 200 subjects. And a *Parish Conservation* service copes with changing conditions brought about by the continuing mobility of the population. It provides information about economic opportunities for church members, and keeps track of membership changes and transfers.

The future will no doubt bring new developments based on trends which are even now beginning. One of the most promising opportunities, as Dr. Thompson sees it, will be the use of small groups which can study and share the Gospel in homes. Because of their effectiveness, particularly as a barrier against present-day loneliness and isolation, Dr. Thompson says, such groups "either will *cause* the reshaping of the Church of the future, or will *be* the new shape of the Church."

Interest also is growing in the use of spiritual retreats as a means of linking pastors and laymen in a fellowship of meditation. Evangelism will help in developing this emphasis on the inner life which, Dr. Thompson says, must always be strong "because the Church is always in danger . . . of conforming to the world and losing its sense of mission."

EVANGELISM STAFF:

Dr. Conrad M. Thompson, executive director
Dr. Henry Hoesman ass't. director (life and growth)
The Rev. E. H. Schalkhauser, ass't. director (congregational and district evangelism)
Dr. Mars A. Dale, ass't. director (PTR missions)
The Rev. Allen V. Lee, evangelist
Dr. Oscar C. Hanson, evangelist
The Rev. A. H. Mjorud, evangelist
The Rev. Carl Opsahl, evangelist
Dr. Karl J. Wilhelmsen, evangelist
The Rev. Edgars Kiploks, ministry to new neighbors
The Rev. G. Kness-Knezinskis, ministry to new neighbors
The Rev. Karl Lipping, ministry to new neighbors
The Rev. Harry R. Gregerson, radio evangelist
The Rev. O. B. Endresen, Tract Mission
Mr. Percy E. Larson, Personal Evangelism
Mr. Arthur T. Christenson, Parish Conservation

thing could be found even after it had already agreed to do something in a certain way.

There was a difference even in such mundane things as coffee breaks. Not that the ALC didn't have coffee breaks, although the Norwegians were historically much more noted for it, but for the ALC the coffee break was an agonizing break in a routine. In general, there was a much freer spirit in the ELC, frequently characterized as rugged individualism. Not everything had to be resolved in unison. There was the strong feeling that harmony, counterpoint, and at times even discord made for beauty in church life as well as in music.

There is a difference in the ALC and the ELC approaches to financial policy. As was pointed out in the first article in this series, the former ALC was organized in 1930 shortly after the stock market crash and thus was forced to embark on a very conservative policy. The ELC, on the other hand, was formed in 1917 at a time of a rise in the economy. It took a much more liberal financial approach in such matters as borrowing for buildings in the home mission program and on the college campuses.

It would be erroneous to imagine that there will be no problems brought on by the human, old-Adam conviction of most people that their opinion alone is right. For example, there are those in the former ALC who think that an occasional glass of beer or wine is not out of keeping with a Christian life. But there are many people like that in the ELC, too.

On the other hand, there are those —some in the former ALC, but undoubtedly more in the former ELC— who are strongly opposed to any use of alcoholic beverages. It's not likely that either group will ever convert the other. Nor is the answer that either of the two will compromise conscientious principles. But the 43-year history of the ELC is evidence that they can both live in the same church as Lutheran Christians.

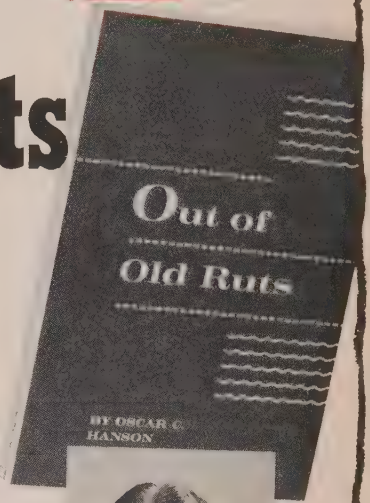
And what is true in regard to this one matter certainly is true in many other matters—both the more weighty and the less weighty—as the new ALC begins to function and carries on its ALC, ELC, and UELC traditions, ever making them subject to the guidance of the Holy Spirit.

(The next issue of the LUTHERAN STANDARD will carry a feature article on the background of the UELC.)

In A Rut?

There's a WAY out. . . Dr. Oscar C. Hanson charts the course in his latest book . . .

Out of Old Ruts



Are you the spiritually effective person you'd like to be. How are your spiritual muscles? Paralyzed by materialism and secularism? These are the conditions dealt with in this spiritually rewarding book. The author writes with a sharpness and conviction that will make the Christian reader *want* to change his old spiritual habits . . . to become fresh and sharp in the work of his own congregation and in his daily walk. Topics like these are discussed: Am I Giving My Bible a Chance? Is My Prayer Life Fresh? Is My Faith Exciting? How Are My Spiritual Fences? Dare We Sit in the Pew? Does Life Make Sense for Me?

$1.75

Dr. Oscar C. Hanson is a preaching evangelist of The American Lutheran Church. He formerly served as a parish pastor, college instructor, president of Lutheran Bible Institute, and as organizer and first pastor of the new American Lutheran congregation in Oslo, Norway. Other books he has written include Live to Win, March to Win and At Your Best.

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EDITORIALS

A True Great Editor

In the retirement of Dr. Edward E. Ryden as editor of the *Lutheran Companion* of the Augustana Lutheran Church, the Lutheran Church and the National Lutheran Editors' Association have lost an editor of proven worth. Indeed, to quote Thomas Carlyle, we have lost a "true great" editor. For Ed Ryden abundantly satisfies Carlyle's first requirement of a true great man, namely, that he be sincere as the very first condition of him. With Ryden's outstanding gifts as an editor, a pastor and preacher, a hymnologist, and a church statesman are coupled a guilelessness and a sweet reasonableness that make him a true great man, indeed.

Anyone who knows Ryden intimately—and in our Lutheran Editors' Association we do get to know one another intimately—realizes that the cause of Lutheran unity is his ruling passion. This has been evident on the pages of the *Lutheran Companion* which he has edited ably—and almost lonehanded—for the past 27 years. This, too, more than anything else, explains his great interest in, and enthusiasm for, the new *Service Book and Hymnal*, in the compiling and production of which he made such signal contributions. As the common book of worship of the eight Lutheran church bodies in the National Lutheran Council, this hymnal is exercising and will continue to excercise a significant unifying influence.

In those years when the Augustana Lutheran Church was still represented on the Joint Union Committee and was still undecided as to whether or not it would become a part of what is now The American Lutheran Church, Ed Ryden pled earnestly, eloquently, and unapologetically for an affirmative decision. Like many others throughout the Lutheran Church in America, the present writer included, he wished that this union could embrace more than the five churches that comprised the former American Lutheran Conference.

When in the course of human events this proved impossible, Ryden took the position that half a loaf is better than nothing and that it would be a logical and valuable step toward total Lutheran unity if the five churches that had been federated since 1930 in the American Lutheran Conference would crown that federation with a more perfect union. The Augustana Lutheran Church as such did not share this view. However, it did join in union negotiations that are now fruiting in the formation of the Lutheran Church in America.

Ed Ryden, pleader, writer, and worker for total Lutheran unity, is leaving the editorial scene before the constituting convention of the Lutheran Church in America and while the prospect of some kind of union of all the Lutheran forces in this country is still but an ardent hope. But that hope will not die—in Ed Ryden's heart or in the heart of thousands of his fellow Lutherans. Nor will progress toward that holy goal be thwarted—despite all misgivings and gloomy predictions to the contrary. Progress toward wider, fuller, more effective union cannot be denied—for God himself will establish all honest efforts toward that end.

To Ed Ryden, respected and beloved colleague—a true great man, "great in intellect, in courage, affection, and integrity," much satisfaction over a long and faithful stewardship of the many gifts given him. To Paul E. Gustafson, gifted and experienced layman and newspaper religion editor who succeeds him, much satisfaction in a post that offers great opportunities for serving his God and his church and continuing the task of promoting Lutheran unity which Ed Ryden so nobly espoused.—E.W.S.

Equipping the Saints

The motto of THE LUTHERAN STANDARD is "Speaking the Truth in Love." That is much more than a mere trademark or advertising slogan. It is a word of Scripture, taken from Ephesians 4:15, that describes the high mission and purpose of this paper, namely, to help equip its readers to do man-sized work in the kingdom of God.

If one reads this motto in the light of its context in Ephesians 4 this becomes plain. Paul is writing about the varied gifts which the ascended Lord gave to the Church, namely, that some should be apostles, some prophets, some evangelists, some pastors and teachers. The purpose of these special gifts, Paul says, is that all the saints—lay as well as clerical—may be thoroughly equipped for their individual service in building up the Church, the body of Christ, and to that end that they may grow until they reach mature spiritual manhood. Such full-grown Christians, Paul adds, will not be like little children who are tossed to and fro with every wind of tricky doctrine, but, *speaking the truth in love,* will grow up in every way into Christ, the Head of the Church.

Hence, to speak the truth in love is both the mark of a mature Christian and a means whereby Christians are aided in their spiritual growth and equipped for their spiritual service. That service Paul describes as "a work of ministry" (Eph. 4:12). That is, in a very real sense every Christian is to be a minister, performing that particular work of ministry for which his God-given gifts and his experi-

ence and training qualify him. Moreover, it is the privilege and responsibility of the Church's leaders to use their exceptional gifts to equip and prepare the rank and file of the laity for their particular kingdom task or ministry.

And here is where the church paper comes in, for one of the functions of a church paper is to be a kind of middleman between the Church's leaders and the Church's laity. Take THE LUTHERAN STANDARD as a case in point. Through its columns these leaders—the missionaries, administrators, theologians, pastors—share their gifts and insights with the reader. On its pages are recorded information about the opportunities, advances, and problems of the several aspects of the church's program. Through its pages also the editors and the other contributors seek to throw the light of the Gospel on some of the specific issues that confront the Christian in his day by day living. In all of this THE LUTHERAN STANDARD hopes, and will seek grace, to speak the truth, the full truth, in love. And through such speaking of the truth in love, the *L.S.* will have the quiet confidence that it is privileged to make some contribution to equipping its readers to be what God wants them to be—full-grown men—and to do what God wants them to do—a man-sized "work of ministry" in His Kingdom.—E.W.S.

The No. 1 Cause

January is Evangelism Month on the calendar of causes of The American Lutheran Church. Certainly, no Christian will dispute the fact that evangelism must always have a place, not only on the church's calendar of causes, but in the inmost life of the Church. Indeed, no one will argue about putting evangelism first on the church's calendar—for that is where the Head of the Church put it when He gave the Church its charter and outlined the Church's program.

And there is still abundant need of the work of evangelism, of being witnesses for Jesus Christ, both in our own country and to the end of the earth. At the 1960 convention of the Lutheran Editors' and Managers' Association it was pointed out that the United States can not properly be called a Protestant country. It is more accurate to call it an unchurched country with a diverse Protestant background. Although the Protestant population of the country in 1960 was reported as 62.5 million, or 35 per cent of the total population, the unchurched population was 70 million, or 39 per cent of the total population. The Roman Catholic constituency of 41 million is 23 per cent of the population; the Jewish constituency of 5.5 million is 3 per cent of the population. It need not be added that among those reported as "churched" there are a staggering number who are that in name only and whose hearts are far from the Lord of life.

January—the preamble to the civil year—is Evangelism Month in The ALC. And when one reads the Preamble to the Constitution of The ALC he finds that it, too, contains a pointed reference to evangelism. Here are the final words of that Preamble: ". . . and we dedicate ourselves anew to proclaim in word and deed, on this continent and throughout the world, the Gospel of forgiveness and life everlasting through Jesus Christ our Lord."

How to Be Unhappy

A recent magazine article told readers how to become financially successful. We do not doubt that the advice could make a person rich. But we are also of the opinion that the article could justifiably have been called, "How to Be Unhappy."

The author advised, for example, giving up a job you like for one that offers more hope of financial gain. He ordered, "Be hard-boiled," especially in firing nice but incompetent people. He pointed out that you have to pay the price of success with time and effort—and some of us were reminded of acquaintances who sacrificed health, family relationships, moral scruples, or friends, and ended up rich but wretched. Or of others who never quite made it but still gave up happiness in an endless scramble for success.

Christianity is not against making money; it encourages thrift and hard work. In fact, many church members would be more effective witnesses for their Lord if they would follow the article's advice to work hard and enthusiastically in their chosen vocation. They would be happier, too, if they were less selfish in giving themselves to the job they fill—doing it "as to the Lord and not to men," as Paul puts it.

Our faith challenges us to give up everything, including life and possessions, for a cause. But the Bible constantly warns us against letting that cause be a selfish one—an idol that will replace God. This is where the American success philosophy falls down. It counsels us to work and sacrifice, not to serve God, nor necessarily our fellowmen, but to reap rich rewards for ourselves. The desire for money easily becomes a golden calf that sucks up our sacrificial efforts and returns nothing of value. When making money becomes more important to us than family, friends, or our own happiness, it means more to us than God, too.

Follow the formulas if you like; you may make a mint. But if you want to be happy this may not be what you're looking for. And if you want to serve God it may lead you in the wrong direction. God may have to say to you as He did to one financial success: "Fool! This night your soul is required of you; and the things you have prepared, whose will they be? So is he who lays up treasure for himself, and is not rich toward God."—R.E.A.

Mr. Editor...

This is the "Letters to the Editor" column. In a very real sense, therefore, it is your column. You can make of it what you will. If your letters are short, snappy, and to the point, that's the kind of column we will have. And everybody will be happy. If your letters are long and stuffy and digress from the subject—well, the chances are they won't be printed.

We invite you to express your reaction to matters reported or discussed in The Lutheran Standard and send your letter to the editor. Be sure to give your name and full address. As an evidence of good faith on the part of both the writer and The Lutheran Standard, the name and address (city or town) of the writer will be included with published letters. Letters should be brief and should deal with issues and principles, not with personalities.

The opinions expressed on this page will not necessarily represent the editorial position of The Lutheran Standard or an official position of The American Lutheran Church. It's *your* page.

Send all letters to: Mr. Editor, The Lutheran Standard, 426 South Fifth St., Minneapolis 15, Minn.

More Than Good Friends

Sir:

May I thank you for the very fine editorial in the Dec. 10 issue of The Lutheran Standard. This is an inspiring account of the study conference on "The Church and Judaism" which was sponsored by the National Lutheran Council, Department for the Christian Approach to the Jewish People, on Nov. 1.

In the *Lutheran Herald* for Nov. 22 a brief news item called attention to the same conference. Here, however, only one of the two addresses was commented upon. The opening statement of the news item was as follows: "Christians should be more concerned with being good friends and neighbors to Jewish people than with converting them to Christianity." It goes on to say that this advice came from Dr. Philip Johnson, director of public relations in the National Lutheran Council. This statement is the reporter's summary of the address and the quotations given are supposed to confirm it.

This statement can easily lead to a gross misunderstanding, especially among those who did not hear the discussion that followed. It may appear that the National Lutheran Council's Department for the Christian Approach to the Jewish People is now dedicated to the attitude that as a Christian Church we do not seek the conversion of the Jew. This is not so. We believe that the Church is under a mandate from Christ to preach the Gospel to all people. Since "God would have all men to be saved" we must earnestly seek all men, Jews as well as Gentiles. The goal we seek is that they too may share in Christ's Kingdom. We can well take to heart, however, what Dr. Johnson said about our methods and our witness in attaining that objective.

The first responsibility of the Department for the Christian Approach to the Jewish People was stated clear-

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ly on April 1, 1947, when it was organized: "To develop interest in bringing the Gospel to the Jewish people and to encourage and assist established congregations in the evangelization of the Jews living within their parishes." To this responsibility the department still stands dedicated.

L. W. Halvorson
Secretary for Intercultural Outreach, National Lutheran Council
Chicago, Ill.

Show Your Colors

Sir:

This is one Democrat Protestant who is tired of reading letters and articles written by Republican Protestants wailing those "Election Blues."

In the future I would like to see the authors of these political articles identified as to their political party, just in case there is some prejudice.

Don J. Sondrol—Dem.
Turtle Lake, N. D.

Sir:

I would rather have a believer in the White House than an unbeliever. Too many of our presidents have had no church connections.

H. W. Stutz
Pitsburg, Ohio

Let 'em Have It

Sir:

It is really quite futile to claim the word "catholic" for ourselves as a synonym for "universal" after centuries of its general association with the Roman Church. Nine out of ten people automatically think of "Roman" and "Catholic" together. It hardly seems worth the effort to quibble over a word that has actually lost its original meaning through popular misuse over a long period of time.

So why not let the Catholics (Romanists, that is) *have* the word and eliminate an unnecessary source of confusion? Can't we substitute the still better word "Christian" and drop all further references to "Catholic" as it applies to the Church Universal? In fact, don't most Lutheran Churches and many other Protestant Churches now use "Christian" rather than "Catholic" in the Apostles' Creed?

Gordon D. Stolpe
New York, N. Y.

Shame on Us

Sir:

Sometimes I wonder when our Lutheran Church will wake up!

We read that our church cannot collect in benevolence even 1/50th what it costs to run our U. S. federal budget (per person).

We read also that we should close some of our rural churches. Do our people know that we have 50% fewer ministers than we had 30 years ago in proportion to our church membership? We have one minister on an average serving 600 baptized members . . . an impossible task, for a really pastoral relationship! Why don't we put the Word first, where it really belongs, in our lives and in the total educational program of our church?

We have the only answer to the world's problems and we act as though it were of less importance than even 1/50th of our federal budget. *Yes, sometimes I wonder when our Lutheran Church will wake up!*

H. Feistner, Pastor
Oregon, Ill.

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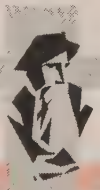

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AVAILABLE AT AUGSBURG BRANCHES

(Continued from page 10)
II chaplain in the U. S. Army, will be responsible for the church's program of military chaplain procurement.

The Rev. Christen Hallesby of Oslo, Norway, is spending three months in the United States studying Christian education in local parishes, under the Lutheran World Federation church workers exchange program. He is the son of the late O. Hallesby and was the Norwegian pastor at Trinity Lutheran Church, Brooklyn, N. Y., when Dr. Fredrik Schiotz was senior pastor there.

THE ALC

Parish Education Notes

• Dr. R. A. Vogeley, associate director of parish education, is attending graduate school at Princeton Seminary this quarter. He is concentrating on curriculum construction and Old Testament interpretation.

• Dr. C. Richard Evenson, director of parish education, attended a meeting Jan. 7-13 in Jacksonville, Fla., for curriculum consultants to the Armed Forces Chaplains' Board. This group arranges for Protestant curricular material used by 182,000 children at armed forces bases, mostly overseas.

• Dr. Elaine Tracy has accepted the call to be director of children's activities in the Dept. of Parish Education. Beginning Sept. 1 she will be in charge of the Junior Lutheran program, which will combine activities of the Junior Lutherans and Lutheran Children of the Reformation. These programs were previously sponsored by the WMF and LDR but at their request have now been placed under the Board of Parish Education.

Miss Tracy is now teaching at San Francisco State College. She was formerly on the faculty of St. Olaf College and has been active in children's camping with the YWCA and Girl Scouts.

• The United States office of Sunday School at Home has been moved from Great Falls, Mont., to 418 East Rosser, Bismarck, N. D. From this office Sunday school lessons from correspondence students in all parts of the United States, including Alaska, and the armed forces are processed. Another office in Outlook, Sask., serves Canadian students.

About 1,000 students are enrolled in Sunday School at Home. The director of the Bismarck office is Miss Della Olson. The new office will be established in conjunction with that of the regional parish education office.

• A pilot study of new church school curriculum for high school classes will be carried out at Augustana Academy, Canton, S. D., this month and next by the Rev. Harlan Norem of the Dept. of Parish Education. Eight new courses will be tested during a three-week period.

• District parish education committee chairmen will meet in Minneapolis Jan. 24-26 to be briefed on the work of the Dept. of Parish Education. Regional and district directors of parish education will be on hand for conferences earlier in the week. The Rev. John Wagner of the National Lutheran Council's Division of American Missions will address the group.

On the Campus

Luther College, Decorah, Iowa. A special slogan cancellation has been approved by the Post Office Department for mail at Decorah, Iowa, during the year 1961. Honoring the 100th anniversary of the founding of Luther College, it will read "Luther College Centennial, 1861-1961."

Capital University, Columbus, Ohio. The University Board of Regents last month:

• Honored layman Dr. Leo F. Reinartz, Middletown, Ohio, for 28 years of faithful service on the board, including board chairmanship for the past three years.

• Announced two gifts of $100,000 each toward construction of new campus buildings, a men's residence hall and a new administration building.

• Elected Dr. Irvin F. Young, Columbus, chairman of the board. The Rev. Charles Lange, Columbus, was named chairman of the newly constituted seminary board.

St. Olaf College, Northfield, Minn. A unique guaranteed cost plan has been announced by Clemens M. Granskou, St. Olaf president.

The plan will make it possible for each student to know that his education cost will not increase during the four years he is in school.

Texas Lutheran College, Seguin, Tex. Dr. Marcus Rieke, president, announced a gift of $60,000 which will be used in construction of a new men's dormitory.

Dr. Robert F. Smith, member of the Social Science Department of the

Dr. and Mrs. John E. Williams, Carol and Robert, are presented plaques by the Rev. Robert B. Gronlund, assistant to the president of California Lutheran College. The Williams are the first to become a 100% "fellows" family.

college, has written a book, *The United States and Cuba,* which was released by Bookman Associates of New York.

Dana College, Blair, Neb. Students at Mankato State College may now receive credits for Christianity courses taught by the Lutheran campus pastor, August Hoeger. The courses are accredited through Dana College, where Pastor Hoeger formerly taught Christianity courses.

Augustana College, Sioux Falls, S. D. Plans for the second half of the centennial year observance include a history convocation Feb. 8, a student-produced musical comedy, a theological conference, a science convocation, and the premiere performance of a symphony which is being commissioned for the occasion.

Wartburg College, Waverly, Iowa. The director of the Oak Ridge Institute of Nuclear Studies will be Wartburg's commencement speaker. He is the Rev. William Pollard, who is also an Episcopal priest.

Concordia College, Moorhead, Minn. A scholarship fund has been established at Concordia in memory of Prof. Johan A. Holvik, on the staff for 37 years as Norse teacher, band leader, and music instructor.

California Lutheran College, Thousand Oaks, Calif. Not one, but four plaques were presented to the Dr. John E. Williams family, recognizing all four members of the family as "fellows" of the new college.

Begun in 1959, the "fellows" program enlists support for site development for the new liberal arts school which opens next September. Challenged to join the program by pledging at least $1,000, the California dentist pledged for himself and for each of the other three members of his family.

Goal of the college is to enlist 1,000 "fellows" in a five-year pledged program.

Publishing House Expands

Augsburg Publishing House of The American Lutheran Church, now the nation's fourth largest church publishing house, is expanding both its organizational structure and its physical plant.

Four veteran employees named to key positions by Randolph E. Haugan, general manager, are: Albert E. Anderson, general sales manager; Walter Schmidt, production; C. L. Nasby, personnel; and N. A. Kirkeberg, accounting.

A $600,000 addition, expected to be completed by February, is under construction at Augsburg's main offices and plant in Minneapolis.

Remodeling of production, sales, and shipping facilities is also under way at Wartburg Press of Columbus, Ohio, and Lutheran Publishing House of Blair, Neb.

Social Issues Discussed

Should a study of divorce and remarriage have priority over a study of such topics as control of outer space, capital punishment, narcotics, or mental health?

District Committees on Research and Social Action are being asked by Dr. Carl F. Reuss, director of the Commission on Research and Social Action, to make such decisions.

On the agenda for winter meetings of the district committees is the matter of choosing which of the following general topics should have priority for special study by the commission: personal living, family living, work and economic life, community relations, national affairs, and international affairs.

The committees will also study the by-laws which outline their work, the duties of the director, methods of developing concern and action on state issues, possible action on district demonstration projects, and other problems and proposals submitted by the commission.

Youth Talk Culture

Approximately 200 students from the colleges and seminaries of The ALC will gather at Concordia College, Moorhead, Minn., March 3-5, for a conference to discuss Christ and Culture.

Sponsored by the Board of Youth Activities of The ALC, the conference will have as its purpose "the joining of students that they may together search out the meaning of the Lordship of Jesus Christ in the World."

Dr. Krister Stendahl of Harvard University Divinity School will speak on the general theme, and the Rev. Ewald J. Bash, assistant youth director of the church, and Dr. Herluf Jensen of the National Christian Student Conference, will interpret the theme in the specific areas of journalism, politics, and religious organization.

"Angel Unawares"

The cover illustration of this issue comes from the campus of a Lutheran seminary. It is a photograph of an image, modeled by Dr. Alfred H. Ewald, president of Wartburg Theological Seminary, Dubuque, Iowa, to portray the kind of angel whom one may entertain unawares (see Heb. 13:2). If one looks closely at the clay figure he sees the outline of wings under the coat and notes that the base on which the image stands bears the mark of a rugged cross.

Concerning his production, which won first prize at a garden club exhibition in St. Paul, Minn., of items suggesting hospitality, Dr. Ewald writes:

"It was my idea to portray an image of a person who normally would be rejected as unlovely and unacceptable in 'good' society; an unkempt, cold, and hungry old man, bent with age and humpbacked, who nonetheless could be an angel of the Lord.

"We probably would fall over each other in our haste to be associated with an angel clothed in garments of heavenly beauty. But the test of our love and service comes when we are confronted with one who is despised and rejected of men. The humpback can, in truth, be the very sign of belonging to another world, hidden under the shabby coat of this world."

For the photograph we are indebted to Dr. Paul C. Nyholm of the Wartburg Seminary faculty, who used it in this year's edition of *Dansk Nytaar,* a Danish annual.

Midwinter Evangelism Meeting

Lutheran pastors, evangelists, and teachers will speak at the 25th annual Midwinter Evangelistic Conference of the Lutheran Evangelistic Movement to be held in Minneapolis Jan. 24-29.

The Rev. W. E. Klawitter, director of the LEM, announced the theme, "This is the Victory."

Speakers will include Dr. Oscar C. Hanson, evangelist of The ALC; Dr. Conrad Thompson, executive director of the Commission of Evangelism of The ALC; the Rev. Robert Rismiller, teacher at the Lutheran Bible Institute in Seattle; and Dr. Odd Gornitzka, pastor and former teacher at the LBI in Minneapolis.

Among the Churches

OHIO-EASTERN

● Two congregations organized and installed pastors. They are Abiding Savior Church, Alliance, Ohio (Pastor David A. Paul), and Christ the King Church, Ft. Lauderdale, Fla. (Pastor Floyd T. Shaffer).

● St. James Church, Bradner, Ohio (Pastor Eldor P. Panning), dedicated a parsonage on Dec. 18. This is the congregation's first parsonage and has been built on a tract of land where a new church is to be built sometime in the future.

CANADA

● Good Shepherd Church, Coquitlam, New Westminster, B. C., was organized Dec. 16 and is applying for membership in the Evangelical Lutheran Church of Canada, which is the Canada District of The ALC. The Rev. Lawrence E. Reyelts was installed as pastor Dec. 18.

● Bethania Church (former ELC) and St. Paul Church (former ALC) of Starbuck, Man., met with their pastors, A. A. Nelson and H. Kroeger, and District President Karl Holfeld on Dec. 3 to effect a merger that has been under study for several months. The merger is to become effective at a special service on Feb. 5.

● The Rev. Philip M. Jorgensen was the first man to be ordained in new American Lutheran Church after it became officially operative. The ordination service was held in Nazareth Lutheran Church, Standard, Alta., on Jan. 1.

WESTERN

● Chapel of Peace Church of Inglewood, Calif. (Pastor Henry Koch), dedicated a new church on Dec. 4. Chapel of Peace is the congregation which opened, in 1944, the first ALC-Christian day school west of the Rockies.

● During their recent stay in California in preparation for the Rose Bowl game football coach Murray Warmath and members of the Minnesota team worshiped at Hill Avenue Grace Lutheran Church in Pasadena. The Rev. Paul H. Running, associate pastor of First Lutheran Church, Manitowoc, Wis., wrote in a letter to Coach Warmath, "I would like to convey to you all my appreciation and the appreciation of many others for this Christian witness and example that you and your team have set."

SOUTH-CENTRAL

● Zion Church, Priddy, Tex. (Pastor John Striepe), dedicated a new education building.

● Immanuel Church of Cushing, Okla. (Pastor E. H. Mueller), dedicated a parish house on Dec. 11.

● Shepherd King Church of San Antonio, Tex. (Pastor Marvin O. Huth), was organized Dec. 18 with 77 baptized members.

UPPER MIDWEST

● First English Lutheran Church, Groton, S. D. (Pastor Richard L. Lee), voted to change its name to Emmanuel Lutheran Church. The congregation purchased a six-acre site on the north edge of town for the location of a new church and parish unit.

● A portrait of the late Dr. Lester A. Pierson, president of the South Dakota District of the ELC from 1937 until 1958, will be unveiled in the state capitol at Pierre on Sunday afternoon, Jan. 22. The portrait is the work of Eugene Christopherson, former art student at Augustana College, Sioux Falls, and winner of numerous awards in art while still a student.

● Trinity Church of Vermillion, S. D. (Pastor Carl D. Borgwardt), and First Church of Washburn, S. D. (Pastor I. P. Paulson), dedicated new churches, and Our Savior's Church of Anaconda, Mont. (Pastor S. M. Kvinge), dedicate a new parsonage.

● Three congregations merged on Jan. 1 and will build in Valders, Wis. They are the Valders Church, Our Savior's Church, and the Gjerpen Church (Pastor Robert A. Onkka). Combined membership will be about 1100 baptized members.

MIDWEST

● Under construction by St. Paul Church of Grosse Pointe Farms, Mich. (Pastor Charles W. Sandrock), is a parish education building.

● St. John Church of Peoria, Ill. (Pastor Waldemar E. Bartell), dedicated a new parsonage.

● Lincoln Lutheran Home, Racine, Wis. (Pastor C. A. Becker, administrator), is building a 42-bed infirmary addition, which will be partially paid for by a $14,000 gift from Western Printing and Lithographing Company.

● Victory Church, Detroit, Mich. (Pastor William G. Wacke), reports a "tithe Sunday" which more than trebled the offering on that Sunday last year. Subsequent offerings also showed a marked increase.

Obituaries

The Rev. J. J. Jacobson, 76, Crookston, Minn., died suddenly Dec. 7. Born at Pelican Rapids, Minn., he served parishes at Grafton, N. D., Viroqua and Highland, Wis., and Hendrum, Minn. At the time of his death he was serving as visitation pastor at Trinity in Crookston.

The Rev. Paul W. Nesper, D.D., 69, Woodville, Ohio, died Nov. 22. Born in Toledo, Ohio, he served as pastor at Appleton, Wis., Wheeling, W. Va., and Woodville, Ohio, and as associate manager of the Lutheran Book Concern from 1920 to 1922. He was a member and former chairman of the Board of Publication of the ALC and compiler of *Biblical Texts,* a widely used book of sermon texts.

The Rev. Magne Endresen, 80, Long Beach, Calif., died recently of a heart attack. Born Feb. 9, 1880, in Norway, Pastor Endresen served as pastor at Greenbush, Minn., and at Kindred, N. D.

Change of Address

Milton A. Aarsvold, from Brandon, Minn., to Plentywood, Mont. (Plentywood and Highland).

J. Elmo Agrimson (district president), from Tioga, N. D., to 109 W. Owens St., Bismarck, N. D.

Harold O. Bailey, from Harrisburg, S. D., to 2510 Oak Dr., Rapid City, S. D. (Faith).

Fred K. Bernlohr, from 741 E. 254th St. to 54 E. 217th St., Euclid 23, Ohio (Euclid).

Lyle E. Bloede, from Mazomanie, Wis., to Treynor, Iowa (St. Paul).

John O. Blom (chaplain), from 3rd Gun. Bn. 7th Arty., APO 28, New York, N. Y., to Hq. 3rd Med. Tk. Bn., 35th Armor, APO 28, New York, N. Y.

Paul A. Briest (retired), from Rapid City, S. D., to 408 Pine St., Sparta, Wis.

Clyde M. Carleton (newly ordained), Turtle Lake, N. D. (Trinity).

Samuel W. Carlsen, from Plentywood, Mont., to Crystal Lake, Iowa (Calvary).

Richard Combs (chaplain), from Minneapolis, Minn., to Hq. Det. 3D Brig., Fort Ord, Calif.

Mars A. Dale (asst. dir. of evangelism), from Excelsior Springs, Mo., to 1467 Branston St., St. Paul 8, Minn.

Donald Danielson (chaplain), from Minneapolis, Minn., to Amphibious Sqd. No. 3, FPO, San Francisco, Calif.

Ervin W. Dohmeier, from Minden, Neb., to RR No. 1, Box 60, Brownton, Minn. (St. Matthew).

N. O. Dversdall, from Starbuck, Minn., to 1933 Deerwood, W. Sacramento, Calif. (Christ).

Otto L. Franke, from Eugene, Ore., to 1542 "I" St., Springfield, Ore. (Springfield).

Loyal E. Golf, from Fargo, N. D., to 6th St. and 6th Ave. N., Wahpeton, N. D. (Bethel).

Gerald M. Gundersen (chaplain), from Weehawken, N. J., to Army Chap. School, Ft. Slocum, N. Y.

Alton V. Hillesland, from Willow City, N. D., to Parshall, N. D. (Bethesda, First, and Lucky Mound).

Oscar J. Ice (campus pastor), from 6 Newell Terrace to 66 Winthrop St., Cambridge 38, Mass.

Andrew A. Kubik, from Jordan, Mont., to Mullan, Ida. (Emmanuel).

Rodney A. Kvamme, from Mather AFB, Calif., to RR No. 1, Kalispell (Evergreen), Mont. (Calvary).

Andrew E. Mild, from Portales, N. M., to 4924 W. 13th St., Lubbock, Tex. (Shepherd King).

Walter H. Nordby, from Covina, Calif., to 3741 Lugo Ave., Lynwood, Calif. (St. Paul).

C. N. H. Otte (missionary), from South Africa to 302 Leiv Ericsson Dr., Decorah, Iowa.

Robert Randoy (newly ordained), to Florence, Ore. (St. Paul).

Thomas I. Redfern, from Route 5 to Smeltzer Rd., Marion, Ohio (Trinity).

N. C. Renslo, from Chatfield, Minn., to Teller, Alaska (Teller and Brevig's Memorial).

Edward D. Roe, from APO New York to Baker, Mont. (American).

Paul T. Rueckwald, from 1851 Darbrook Dr. to 7420 Eastbourne Rd., Charlotte 5, N. C. (Good Shepherd).

S. M. Schreitmueller, from 908 E. Water St. to 2011 6th Ave. S. E., Austin, Minn. (Grace).

S. C. Siefkes (exec. asst. to dist. pres.), from Portland, Ore., to 523 Dexter Ave., Seattle 9, Wash.

Kent Spaulding, from Pasco, Wash., to 1315 N. Stevens, Tacoma 6, Wash., (Emmanuel).

M. N. Tatley, from Lafayette, Minn., to 304 W. Hudson St., Mondovi, Wis. (Naples, W. Bennett Valley, Lookout, and E. Bennett Valley).

Donald J. Thorp, from Epping, N. D., to Carpio, N. D. (Carpio).

Vernon T. Tweedt, from Sinai, S. D., to 320 Hunter Ave., Joliet, Ill. (Hunter Ave.).

Oscar W. Voelzke (chaplain), from George AFB, Calif., to Hq. 6th Bombardment Wing. Walker AFB, N. M.

T. O. Williamsen (chaplain), from APO New York, to USAG, Ft. Geo. E. Meade, Md.

O. K. Wold, from Ft. Worth, Tex., to 886 W. Nevada, St. Paul 17, Minn. (St. Timothy).

NEW WORLD . . . from page 5

ship makes up just over one-half of one-tenth of one per cent of the world's population, and most of it is not the kind of people who lead revolutions. Yet there was a time when a far smaller body, made up, to judge from St. Paul's letters, of equally imperfect Christians, did change the world, for it eventually became the Church that was the heart of the new civilization that grew out of dying Rome.

But in the final analysis the answer does not lie in us as men. It lies in the Lord who revealed and reveals Himself to the nations, who is Lord over all times and all civilizations. To quote Bishop Newbigin:

"Jesus Christ is not one of the figures of world history; from Him world history begins and in Him it is to be summed up and brought to its conclusion.

"Nor is He one of the world's religious leaders. He is the sovereign Lord in whose hands are all the issues of life and death, all the complex strands of destiny for nations and civilizations as for every human soul.

"In Jesus the end of history has come. He is the Omega—the end to which the whole alphabet of human history moves. Therefore, His coming must be made known to all men, so that all men may have the opportunity of recognizing and accepting their true destiny." (Quoted from *In Unity*—organ of the Australian council for the WCC—March 1960.)

It is to this age-old mission that The American Lutheran Church is called in this new day.

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Question Box

By Stanley D. Schneider

How About Lay Preachers?

"In my present church the minister allows lay preachers to deliver a sermon from the pulpit. My question is: Is this proper and within the rules and regulations of The American Lutheran Church?"—W. S., Arizona.

There are two questions here. Is it proper for a layman to occupy the pulpit? And, is this within the rules and regulations of The American Lutheran Church?

The latter of the two questions can be approached by consulting "The United Testimony on Faith and Life." This was approved by the uniting churches in 1952.

Part II, Section II, entitled, "Lay Activities in the Church," delineates the principles which should guide a member congregation of The American Lutheran Church in this matter. It states in part:

"(5) The local congregation is under obligation to seek out and to utilize the abilities and the gifts resident within it, and is responsible that their use shall build up the Church. The same obligations and responsibilities obtain with reference to the church body, its minor subdivisions, and its auxiliaries . . . (I Cor. 12:18-21 and II Tim. 2:15-18).

"(6) The Means of Grace have been given to the congregation, and, for the purpose of administering Word and Sacrament, God has instituted the public office of the ministry, which, by the official call of the congregation, is committed to one or more qualified persons . . . (Acts 14:23; Acts 20:28; I Tim. 5:22a, RSV).

"(7) The doctrine of the priesthood of all believers gives the individual member no right to assume any of the functions which belong to the public ministries of the congregations . . . (Rom. 10:15a) ' . . . no one should publicly teach in the Church, or administer the Sacraments, unless he be regularly called' (Augsburg Confession, Article XIV).

"(8) The establishment of the public office of the ministry by a local fellowship of believers does not absolve the individual believer of his responsibility as a spiritual priest, or in any way excuse a congregation from utilizing the spiritual gifts which it possesses . . . (I Thess. 5:11).

"(9) Since God in His Word reminds His children, 'Ye are the salt of the earth' (Matt. 5:13); 'Ye are the light of the world' (Matt. 5:14); 'Ye shall be my witnesses both in Jerusalem, and in Judea and Samaria, and unto the uttermost part of the earth' (Acts 1:8); 'Everyone therefore who shall confess me before men, him will I confess before my Father who is in heaven' (Matt. 10:32): the Church will not restrain but will rather encourage all its members to private study of the Word of God; to bear Christian witness in word and in deed; to seek opportunities for mutual edification; to share in the teaching ministry, locally and in the Church at large, when requested through regular channels; and to accept responsibility of public proclamation of the Word when appointed to do so by the properly constituted authority of the congregation or of the church body . . . (Rom. 12:6-8a; I Peter 5:1-2a)."

On the basis of these principles, The American Lutheran Church would say, "Yes, it is proper for a layman to speak from the pulpit when he is appointed to do so by the properly constituted authority of the congregation or of the church body."

Most congregations have a statement similar to this in their constitutions: "In all matters left undecided by the Word of God and not subject to civil laws, the congregation itself, and not any individual or group within it shall have the right of ultimate decision."

Therefore, the congregation should decide the matter, "testing the spirits to see whether they be of God" (I John 4:1). Whatever anyone says from the pulpit or lectern within the

Send questions for this column to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

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context of a worship service should be a proclamation of the Word of God.

Is it proper? Ask these questions: Is the message a proclamation of the Word, something God wants said? Is the speaker qualified to say it? Will it build up the Church, not only in this congregation, but in neighboring ones as well?

My son-in-law is a minister's son and he condones the drinking of alcoholic beverages, saying that Christians are free people and therefore have the right to drink. Is there not a limit to this?—H. L., Canada.

"Is there not a limit to this?" Yes, there is. It is the limit of Christian love. Love places a limitation on the exercise of our freedom. For while it is true that "all things are lawful for me" (1 Cor. 6:12); and while it is true that "everything created by God is good, and nothing is to be rejected if it is received with thanksgiving" (1 Tim. 4:4); there are other factors to be considered in the exercise of Christian liberty.

These other factors are love to God and love to our fellowmen.

The same apostle who wrote, "All things are lawful," with the same stroke of the pen added, "Not all things are helpful. . . . I will not be enslaved by anything."

Is drinking helpful? Some would say that it is—in moderation, of course. Is it enslaving? This is the real danger. The enslaving power of alcohol is beyond dispute. It can become the master. And no man can serve two masters. A Christian is to be enslaved only to Christ.

The love of God, therefore, would limit the extent to which one would expose himself to anything which has the possibility of bidding for loyalty that belongs only to God.

The love of one's fellowmen also places limitations on behavior. St. Paul, writing of Christian liberty, sounded this note of caution, "Only take care, lest this liberty of yours somehow become a stumbling block to the weak" (1 Cor. 8:9).

It may be a Christian privilege to use a little beer and wine, but that alone does not decide the matter. One must take into account the witness that this makes to a weaker brother, or to one outside the faith. This concern is also expressed by St. Paul in Romans 14:15: "Destroy not him with thy meat, for whom Christ died."

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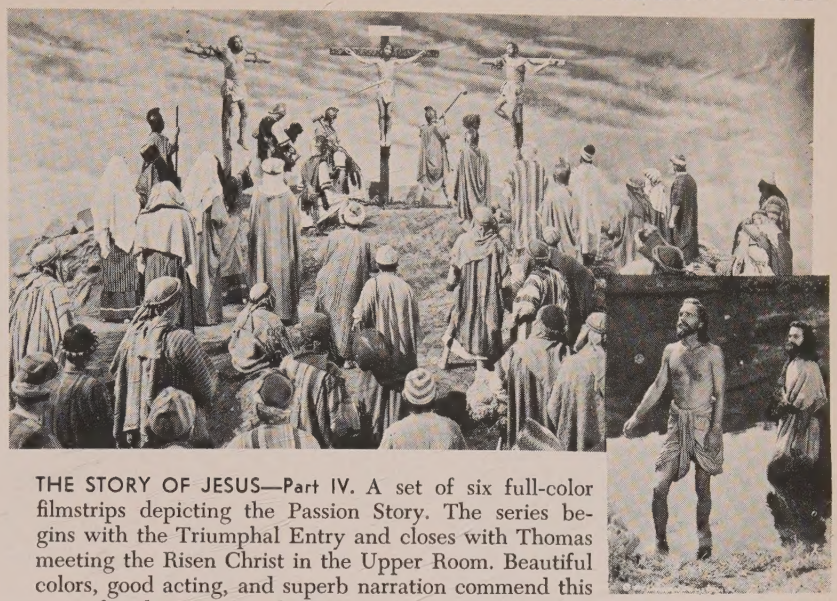

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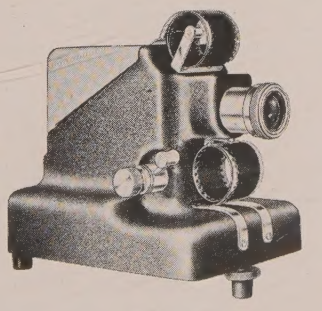

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Family Size... By Phelva Hetland

WHAT NEXT?

Once upon a time there was a lady who agreed to write a column for her church paper. She was surprised and flattered that she was invited to do this, but she had grown up with the conviction that anything one was asked to do in the church was to be done as unto God himself, so she said yes.

In due time the editor came to visit, and after a very pleasant interchange of ideas about what a family-and-home-centered page might incorporate, with the lady's husband also participating, one major decision was reached. The page would be labeled "Family Size."

She was genuinely encouraged by being able to prepare and submit the material for the first issue in good season. Came the time when the next batch must be prepared. Nothing daunted, she tackled the subject that was at that time uppermost in the minds and on the tongues of most people: Security.

It seemed, in fact, quite urgent that she do so. And she thought it might not be too hard. After all, she had a very real sense of security. Surely, the family circle was the one place one might expect that security could be generated or at least shared.

Easier Said Than Done

So she started. And she stopped. She started again. She wrote some very fine things, and threw them away because they sounded so preachy, and one thing she did not want to be was preachy.

But neither could she get going on any other subject. So she kept trying to find some way to present the subject of security in a light and cheerful vein that might appeal to a child and still have some worth for an adult.

But it was heavy going. She showed her stuff to her husband, and he said, "Maybe you're trying too hard to be a problem solver."

Her answer was quick: "No, no, I'm not. It's just that I write something about being held in the hollow of God's hand, or sustained by his power, or any other concept one might think of, and right away I think of all the people whose lives are in danger, whose minds are being invaded and whose faith is being tried. And I have nothing to say. What do I know about security, or even about insecurity for that matter?"

"Well, you have right there an illustration of insecurity in your own mind!"

"You're so right! You should see all the stuff I've written and thrown away."

He: "Maybe part of the problem is our common misconception of what security actually is. We always tend to tie it to some material situation and confuse it with safety, or protection from some danger."

She: "And it's not that?"

He: "Not really. It's rather a sort of Christian poise, and an inner balance that makes it possible to face reality in the certainty that God is there, too. —Otherwise life is just a very cruel joke."

Witnessing vs. Preaching

She: "If this were to be a sermon, it would be easy—it's a wonderful text."

He: "It's always easier to preach than to bear witness, but it helps to remember that one doesn't cease to be a human being because he is a Christian."

She: "It should be so easy to say something helpful on security. Like what I told our women's group once: I really believe that if one accepts the forgiveness of sins as a reality and lives in that freedom, she can quite escape the neuroses that plague so many people."

He: "That seems to assume that all instances of neurosis are the same, and that all of them are directly related to insecurity. Really, I think you have put too little into that word security, and too much into the word neurosis."

She: "What do you mean?"

He: "Well, security is a very general term that can refer to many things and conditions of life, while neurosis is a quite technical term that medical people use to identify an illness. We ought to leave that term for them to use—for that matter we can leave the illness for them to handle too, then go on to the business of security."

She: "All right, so we will. What's the word of wisdom on that subject?"

He: "That it's a highly overrated word in our day, that there are many, many kinds of security, that people are on the wrong track when they chase *it* as though it were some all-purpose solution for all life's problems, and that it has become one of the idols of our day."

She: "That, my dear, was more than a word—it was a short speech!"

He had the last word: "No, just the outline of a short introduction to the whole subject of Security."

The Throne of God

Some say He has not heard their fervent prayer,
Thus many qualms of doubt assail their dream;
And some lament and eagerly uphold:
"It's all a plot, we're victims of a scheme."

But is not yet the smallest need observed,
Recorded in the Holy Book of Grace,
The splendor of each lowly, earthbound plea
Inscribed and then assessed a special place?
For even one request, one humble nod,
Is ever bound about the throne of God.

—JUNE LISKO

 By Rolf E. Aaseng

CREDENTIALS *for a King*

If your pastor ever asks what your favorite Bible chapter is, you'll be wiser to plead ignorance than to pick the first chapter of Matthew—as one unsuspecting soul did—without knowing its contents. You would probably be sure *not* to include this list of ancestors in the opening chapter of any book you wrote. Who would want to read a book that begins with a forbidding list of "begats" (or "was the father of" as the Revised Standard Version puts it)?

Who Would Be Interested?

Let's not judge Matthew too harshly as a writer, however. This list was of interest to some. The very first verse would catch the attention of Jews, for they were concerned about knowing their ancestors. They would have a feeling of kinship with anyone who, like themselves, was a son, i.e., a descendant, of Abraham.

Certainly if someone claimed to be the Christ, or Messiah, promised in the Old Testament, the Jews would want to check his ancestry to be sure that he was of the royal family, as prophesied. (The list in Matthew 1 gives Jesus' legal descent, which would include Joseph whether or not he were the real father.)

Matthew wrote primarily for Jews. One indication of this is that he did not bother to explain certain customs such as the "traditions of the elders" mentioned in Chapter 15, or the half shekel temple tax (17:24).

The identity of his readers may also be indicated by his use of numbers, particularly seven, considered by Jews (and others) to be holy. For example, there are seven parables about the Kingdom of God (ch. 13), and multiples of seven in the list of ancestors (1:17).

That the intended audience is Jewish is most clearly shown by more than 60 references to the Old Testament, mostly direct quotations, as in the Sermon on the Mount (5:21ff).

Sixteen of these references concern specific prophecies fulfilled in the ministry of Jesus. For example Jesus said that His capture took place "that the scriptures of the prophets might be fulfilled" (26:56). From these references we may conclude that the purpose of the book is to show that Jesus is the Messiah or Savior whom God long ago promised to send.

In support of this claim, the author cites not only Old Testament passages, but the testimony of angels

A winged man is the symbol for Matthew who stresses Christ's human and kingly nature.

(1:21), wise men from foreign lands (ch. 2), John the Baptist (ch. 3), a Roman centurion (8:8), demons (8:29), Jesus' works (11:4, 5), the disciples (16:16), the voice of the Father (17:5), the crowds (21:9), even His enemies (22:16), and the words of Jesus Himself (26:64).

Because it connects prophecies with their fulfillment, the Gospel According to Matthew appropriately comes first in the New Testament, standing as a bridge between the Old and New Testaments.

Since the author's purpose was not to write a biography, he was not always concerned to put events in the order in which they occurred. Instead, he arranged his material by subject.

Thus the famous Sermon on the Mount is in chapters 5-7; a succession of miracles in 8 and 9; parables about the Kingdom in 13; and a description of the end of the world in 24 and 25. Other groupings can also be found.

The beginning (chs. 5-7) and end (chs. 24, 25) of Jesus' ministry are marked by speeches. Matthew presents Jesus as a great teacher and quotes Him at length. He alternates groups of these sayings with a running narrative. The divisions are marked by statements such as, "When Jesus finished these sayings . . ." (7:28; 11:1; 13:53; 19:1; 26:1).

Major divisions of the book are indicated by another statement repeated in 4:17 and 16:21: "From that time Jesus began. . . ."

The King and His Kingdom

In keeping with a prominent Old Testament theme, that the Messiah would be a king, Matthew constantly refers to the Kingdom of heaven which is proclaimed and ushered in by Jesus. He often identifies Jesus as the Son of David, which, to Jews at least, also implies kingship. Frequent references to God as the Father in heaven (e.g., 6:32) make it clear that an atmosphere of love and trust, rather than fear and tyranny, will characterize this kingdom.

Frequent references to mountains and the events that took place on them are an unusual feature of the book (e.g., Sermon on the Mount—ch. 5; Transfiguration—ch. 17). This could be the basis for an interesting study.

A vital truth of the Gospel is that God has come to be with us, forever, with His saving power. Matthew refers to this at the beginning ("Emmanuel, which means, God with us" 1:23), at the end ("Lo, I am with you always" 28:20), and throughout the book (e.g., "The Kingdom of God has come upon you" 12:28).

Though of special value to those acquainted with the Old Testament, Matthew has devotional and faith-creating value for any reader. The Messiah, awaited by the Jews, comes to save all men. He says to us, "Come to me, all who labor and are heavy-laden, and I will give you rest" (11:28). Put that sentence in the mouth of anyone but Jesus and see what a tremendous claim it is!

During the next two weeks, read the Gospel According to Mark. Try to observe in what ways it is similar to Matthew, and in what ways it is different.

OUTLINE OF MATTHEW		
1:1 Preparation 4:16	4:17 Proclamation 16:20	16:21 Passion 28:20

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